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**BIOGRAPHICAL NOTICES OF THE SUCCESSIVE PASTORS OF
THE CONGREGATIONAL CHURCH AT BOCKING, ESSEX.**

THE REV. JOHN THOROWGOOD.

To have found a place in the midst of portraits, even in this humble form, would perhaps have constituted a prospect rather appalling to the retired and unassuming, but eminent subject of this biographical sketch. We are not, however, to venerate the feelings of the dead at the expense of an injury to the living: an injury which must inevitably result from an oblivion of such examples of goodness as a world of imperfection and sin is seldom privileged to behold.

Mr. John Thorowgood, who was one of twins, was born at Basingstoke, in Hampshire, in the year 1748. One of the little companions was speedily dismissed from this probationary state, while the other was for many years retained in it for purposes of labour and usefulness. The parents of Mr. T. were respectable persons, and Protestant Dissenters, who attended on the ministry of the Rev. Joseph Barber. Mr. T. was baptized by Mr. B., and after an interval of several years, that excellent minister had the gratification of receiving him, whom in infancy he had consecrated to God, to the fellowship of the Church over which he subsequently presided in London.

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In common with many excellent Christians, and with a large number of eminent christian ministers, Mr. Thorowgood was deeply indebted to the instruction and care of his mother: she, availing herself of the advantages for communicating instruction early, so eminently possessed by the female parent, endeavoured, in the season of childhood, to implant in his mind sentiments of piety and virtue. A supposed precocity of talent is seldom followed by a life of eminence or usefulness. In such cases, if talent really exist, it is regarded by the forward youth, or by his friends as superseding the necessity of cultivation: or it is rendered useless, even odious, through the pride and vanity which are created by an injudicious applause. But most frequently the supposed talent is an assurance which ought to be corrected rather than an endowment which ought to be admired. Happily for Mr. Thorowgood and for society, though his childhood presented favourable indications of a future love of knowledge, his friends appear to have escaped the silliness of regarding him as a prodigy.

At seven years old, it is said, he cried that he might be permitted to learn Latin. His desire was gratified, and gratified in cir-

cumstances which secured him the advantages of a sound education. His native town contained a grammar-school, superintended by a competent master, and here Mr. T. laid the foundation of the respectable classical attainments he was known to possess. But though, at his own desire, Mr. Thorowgood had received the rudiments of a liberal education, it does not seem to have been granted him with a direct view to the christian ministry, for, on finishing his education at school, he was sent to the neighbouring town of Whitchurch, to learn the business of a clothier.

The period at which the religious impressions of Mr. T. commenced does not appear, but it is evident that he "feared the Lord from his youth." Probably, like the generality of Christians, who, after a religious education, and an abstinence from grosser violations of morality, "remember their Creator in the days of their youth," his conversion was effected by the gradual and imperceptible influence of domestic instruction and of religious ordinances, both attended by a divine blessing.

Mr. Thorowgood's residence at Whitchurch, by the opportunity it afforded of intercourse with some eminent Christians, and particularly of a pious female, greatly contributed to his improvement in religion. To a mind constituted as was that of Mr. Thorowgood, who carried his love of learning from the grammar school to the factory, the engagements of business were not likely to prove very agreeable; and now that his piety was advanced, and his desires of usefulness consequently increased, it is not surprising that he should choose a profession which would at once afford facilities for the improvement of his own mind, and

for advancing the present and eternal interests of his fellow-creatures. When about the age of eighteen he determined on the profession of the christian ministry. With a view to the improvement of his qualifications for that office, he went, with the consent of his parents, and the approbation of his pastor, to the Academy then at Mile End, but which, during the period of Mr. Thorowgood's residence, was removed to Homerton. To say that Mr. T. availed himself diligently of the advantages which he enjoyed in the Academy, would furnish an inadequate view of the course of exertion to which he saw fit to subject himself. Few young men, while prosecuting their academical course, excepting on the subjects immediately connected with their lectures, find leisure to read to any great extent; but Mr. Thorowgood was not only a very extensive reader, but, aided by memory, by method, and by labour, he retained a large portion of what he read. He allowed himself but little sleep, and a still smaller proportion of recreation. The Merchants' Lecture, then at Pinners' Hall, was at that time an object of considerable attraction: it was attended by many ministers, and all the students were expected to be present. To the generality of the young men, the remainder of the day, with a licence very allowable to those who, during the rest of the week, were diligently employed in their studies, was a time of recreation, and was usually engaged in visiting their friends in town. Mr. T. attended the lecture, but no recreation was allowed to follow: instead of visiting his friends, his usual practice was to run back to Homerton, a race which our student briskly maintained till he found himself seated at his be-

loved desk, and surrounded by his folios.*

A regard to mental improvement not only rendered Mr. Thorowgood more careful of time than even the studious are usually acknowledged to be, it also rendered him very abstemious in his diet. He not only denied himself animal food, but even wine, spirits, and beer. Bread, vegetables, and water became his daily support. Some have denied themselves the use of animal food, from benevolent, and even from conscientious motives—an abstinence which is perhaps rather to be desired than practised; rather in common with a total abstinence to be considered as a blessing of a future state, than to be realized as an attainment of this; but the abstinence of Mr. T. appears to have arisen from a desire to avoid a repletion, which is inconsistent with a vigorous exercise of the mind.

Considering the rigidly studious course in which Mr. T. was now engaged, it was perhaps happy for him that he practised the abstinence which we have described; but yet nature began to sink under such a union of abstinence and exertion, and Mr. T. was induced "to believe, that he had a body to take care of, as well as a mind to cultivate." Still the course which he had pursued, entailed on him a debility which continued through life, and which at length brought him to his grave.

Mr. T. usually spent his academic vacations with his friends at Basingstoke; but, if these were seasons of comparative leisure, they were not allowed to be

seasons of indolence. A nobleman's park in the vicinity of Basingstoke was frequently his study: thither he took his books and his writing materials, and there he spent many happy days in perusing the works he had with him, in recording the subjects of his reading or reflections, and in that higher intercourse of which the world is ignorant; but which far surpasses, in its nature and in its consequences, every literary, every scientific employment. The conduct pursued by Mr. T. on these occasions was far more judicious than that which he followed while at the academy: there his seclusion was so extreme, that it is said to have been but on one occasion that he reached the lower part of the academical garden.* Books are not the only instructors, nor the study the only place adapted to promote an enlargement of knowledge—truths of which the excellent subject of this memoir became sensible in his maturer years. From the advantages which Mr. T. had enjoyed in childhood, and from his diligence in the pursuit of learning in the season of his youth, we may conclude, that at the close of his term in the academy, he must have attained a greater portion of knowledge than generally falls to the lot of young men when entering the sacred calling; but the modesty which is usually an attendant of real talent and extensive knowledge prevented an immediate entrance on the work to which he was devoted; and for some time after the close of the ordinary period of residence, he continued at Homerton.

A similar diffidence is felt less frequently now than at some former periods; a diffidence which,

* The writer had this anecdote from the late Dr. Fisher, who was Tutor at Homerton, during the period of Mr. T.'s continuing in the Academy.

* Information of the late Dr. Fisher.

though in certain instances it may have been indulged to an excess, yet it was an excess more honourable both to the understanding and to the heart, than the unthinking precipitancy with which many have rushed into a work so greatly important and so tremendously responsible. And when, at last, the subject of this memoir quitted the academic retreat, he sought the retirement of a country village. Sutton Ashfield, in Nottinghamshire, was the scene of his earliest ministerial labour. Here he continued for a year, and at the close of that period supplied the pulpits of several vacant churches. At length, Divine Providence directed him to the place where he was to enter into the pastoral relation, and where he was continued useful and beloved till the period of his death. In the year 1776, he was invited by the church at Bocking, to assist their aged pastor, the Rev. T. Davidson. In the capacity of an assistant, Mr. Thorowgood continued for seven years; at the expiration of that time, he was invited to the co-eldership of the church, and was inducted to that office on 11th of November, 1783. Mr. Davidson survived this close connection more than four years: between the venerable pastor and his younger associate there existed a high and reciprocal regard; and at the death of the former, the whole charge devolved on Mr. Thorowgood. When this estimable individual entered on the ministry, he continued the studious habits of his former years: throughout life he was an extensive reader, and, in common with many extensive readers, he possessed the art of becoming master of the subjects of a book, without reading every word which it contained; he was accustomed to

say, he did not read the little words.

This, however, is a plan of reading by which no man can do justice to an author, and by which few men can do justice to themselves. Not only must the beauty of language, which in a great measure depends on a skilful position of words, be lost, both in regard to pleasure and in regard to improvement in such a reader; but the full force of an argument, or the full energy of a representation, which often depends on some very minute particular, or even on a single word, must frequently elude his attention. With Mr. Thorowgood, reading had almost grown into a vice, and by few things, it is said, could he be subjected to a severer mortification than by the mention of a book which he had never read.

After his entrance on the ministry, Mr. Thorowgood began to derive pleasure from the study of botany. He was well acquainted with the writings of Linnæus on this branch of natural history. This pursuit drew him from his study to his garden, which he frequently cultivated with his own hands, and it gave additional interest to the rural walks which his pastoral duties necessitated. A studious man is happy if he can find amusement in botany; for it is not only a science, which can be pursued with less expense than any other—a consideration of some importance to the generality of students; but it is a pursuit which, at the same time, promotes his health, and leads his mind to the Being whose character and providence are displayed by the whole vegetable world.

But we are contemplating Mr. Thorowgood at that period of his life when he discharged the duties

of a stated preacher. The qualities of his preaching have been delineated by one who was well acquainted with the subject of which he wrote. "Mr. Thorowgood's principal excellency as a preacher, seemed to appear in setting before his hearers deep, accurate, and comprehensive views of divine truth, the result of a vigorous mind, enlightened by divine grace, and richly cultivated by assiduous thought and reading: nor was he less remarkable for the perspicuity, order, and connection of his discourses. His expressions were proper, often elegant, rich and copious: his ideas not so crowded as to occasion obscurity, nor so expanded as to produce feebleness or dullness. As if the whole of his subject had been present to his view, every part seemed to be placed in its most proper situation, yet connected and subservient one to another, and the train of ideas under each part kept unbroken, unentangled. He did not often admit any thing florid into his discourses; but occasionally employed apt allusions and illustrations: 'flowers in language,' he used to say, are like flowers in a field of wheat: they do more harm than good." For vehemence and energy he was not distinguished; his force depended more on gentle persuasion. There was a simplicity in his style and expression, which the plainest could understand, and which the learned might admire. An able critic himself, he did not approve of introducing any parade of criticism into the pulpit. In a letter to an intimate friend, written in the first year of his ministry, he mentions an instance of his indiscretion one time in preaching, which is here introduced as a caution to other young preachers: "I bit my lips," says he, "with vexation at my folly last Lord's day. I was

preaching upon a very alarming subject. The people were all silence and attention, when, in the midst of an important theme, I meanly stooped to divert them with a trifling criticism. O how did I blush for my folly."

The preaching talents of Mr. Thorowgood were, however, of a different order from those of his fellow-labourer, Mr. Davidson. Though the junior pastor was the more learned, and in a strictly intellectual view the abler man, he did not possess the vividness and force of address by which his venerable colleague was distinguished. This circumstance led to a division in the congregation—a division which took place soon after the settlement of Mr. Thorowgood as co-pastor, and which, like many other occurrences of a similar nature, has contributed to the promotion of the interests of religion, which it seemed adapted to impede.

Mr. Thorowgood did not confine his preaching services to his own congregation, combined with an occasional appearance in the pulpit of his brethren. The village of Stebbing, in which this account is written, was for some years indebted to him for his gratuitous labours. In this service Mr. T. has often walked 14 miles in the evening of the Lord's day, and when feeling the exhaustion which preaching to his numerous congregation must necessarily have occasioned. But while Mr. T. was ready to engage in these humble labours of love, his diffidence and his retired habits forbad, with very few exceptions, his engaging in services of a more public nature. In the discharge of the pastoral duties, which at this period of his life engaged him, Mr. T. was eminent for his attention to the young: there will

probably long continue to be some who will recollect with pleasure his catechetical instructions.

Mr. Thorowgood's character for talents and learning produced an invitation for him to be the classical tutor at Homerton Academy, an employment for which he was completely endowed, but which he declined to accept.

In 1792, Mr. T. entered into the conjugal relation with Miss Reeve, of Bocking. Of the issue of this marriage, a son and two daughters survive, to exhibit and perpetuate the virtues of their departed parents.

For more than a year previous to his death, the health of Mr. Thorowgood was sensibly on the decline. With a view of attempting its restoration, he visited, but without effect, his native county. During the period of his absence, his flock were served by a gentleman whom they wished as an assistant to retain; but when the measure was proposed to Mr. T., he refused his concurrence, expressing his determination, that as he was still able to preach, and as he could do nothing else, he would continue in his work as long as he was capable of its discharge: a determination which, though founded on the purest motives, was to be regretted, as a cessation from his labours might be instrumental in prolonging his days.

A letter, which a few months before his death Mr. Thorowgood addressed to a relative, describes his situation, and his state of mind soon after this period.—“I have often wished to write to you, but my own illness has hitherto prevented me; and though I now begin to write, I foresee I shall not be able soon to finish my letter, nor to finish it without several interruptions. I am

as weak almost as can be: and can scarcely walk two or three hundred yards. It is with extreme difficulty I can get up stairs: cannot write without much labour and pain, and can scarcely read. Till now, though I could do nothing else, I could muster up spirits to surmount my weakness and preach; but now I cannot do even that, and I must, for a season at least, retire from public service. This is my greatest affliction: I regard illness but little, as it respects myself alone; but it is indeed painful to be prevented exercising the Gospel ministry. It hath pleased God to lay his hand both on you and me: and his hand we are called upon both to acknowledge and to bless. Affliction certainly comes from him; and he is honoured when the children of men submit to him. We have also cause to bless his chastening hand; not only because he certainly doth all things well, but also because we receive and enjoy so many mercies in our afflictions. There is in him strength for those that faint; there is grace to help in time of need; there is rest, and even joy, to be found in Christ Jesus, though we be in a state of tribulation. Thanks be to God, I enjoy serenity and peace; and I am persuaded that this peace is built on a good foundation. I have searched and examined, I have considered the sentiments and views of the Apostles, I have remarked the path that has been trod by the confessedly wisest of mankind from the beginning, I have inquired for the old paths which the Scriptures recommend, I have been anxious to avoid mistakes, and I hope I shall not be suffered to be mistaken.”

And when, at length, his ability for preaching was no more, he still

continued to attend the meetings of the church whose public services he had so long conducted. He took his leave of his flock, and of the social worship of this state, under circumstances peculiarly affecting. When unable not merely to conduct, but even to attend the ordinary services of the Lord's-day, he went, at the close of the sermon, to the Meeting-house, and there, in a sitting posture, administered the Lord's Supper. Thus was he permitted to finish his ministry with that ordinance of our religion which furnishes the fairest and fullest anticipation of heaven which is afforded to our fallen world.

For a month before his decease he was confined to his chamber. The state of his mind in the prospect of eternity has been described by a friend, who had frequent opportunities of observation, as resembling the progress of one who was going a road with which he was perfectly acquainted. He had long and diligently inquired into the meaning of the sacred records, and into the state of his own heart, and now, through divine goodness, he experienced the happy consequences of his inquiries, in the holy calm which he possessed while receding from the world and advancing into eternity. To a friend, who wished to know the state of his mind, he said, "He had then no doubts or fears, although, in the course of his life, he believed he had suffered as much in that respect as most men;" adding, "that he apprehended the doubts and fears of Christians were chiefly owing to the want of searching themselves;" and, he might have added, the Christian system "more deeply." It was the distinguished happiness of Mr. Thorowgood to retain the faculties of reason and speech till the last. On the even-

ing of the 11th of November, 1801, he was engaged in administering instruction and advice, and at eleven o'clock on the same night, he exchanged an intercourse with sinful men for an interview with the spirits of the just.

From the foregoing sketch it will be seen that it was the happiness of Mr. T. to maintain an unsullied, moral, christian, and pastoral reputation. To this, it may be added, that, greatly distinguished in early life as a dutiful and affectionate son, he was no less distinguished, in the maturity of his days, by an exemplary discharge of parental and conjugal duties.

As a Protestant Dissenter, he was firmly attached to the principles on which the Nonconformists grounded their separation from the Establishment, but he maintained those principles with the most perfect kindness towards persons who supported the opposite opinions, a kindness which those principles are adapted to produce, and which generally distinguishes men who know them, and who are indisposed to a sycophantic surrender of them to any controversial opponent.

An excessive reserve of temper, and an extreme retirement of conduct, a reserve which forbade an extensive communication of sentiment, even on religious topics, and a retirement which greatly limited his intercourse, even with the attendants on his ministry were the most serious charges that could be produced against Mr. Thorowgood:—but the imperfections of good men are often the extreme of their virtues, and the persons whose eyes magnify the former, have not the faculty to discover the latter. The reserve of Mr. Thorowgood was connected with an abhorrence of ostentation, and his retirement with a

superiority to the world: while both led him to avoid the distinguished place amongst his connections, to which, by his knowledge and his talents, he was justly entitled.

Mr. Thorowgood published no writings to perpetuate his name, and to prolong his usefulness: a circumstance which was much regretted by those who were acquainted with his talents and learning. About two years before his death, some of his friends requested a volume of his sermons, a request which he seemed inclined to gratify; but increasing weakness deprived him of an ability to produce the work. After his decease, his friends were anxious to rescue from oblivion a series of discourses, which he had delivered on the Book of Genesis, which were highly prized by the most judicious part of his auditory, and in which his learning and discernment are said to have enabled him to develop the lives of the Patriarchs with almost the precision of a contemporary: but his MSS. were written in characters so illegible, that all the instruction they contained was irrecoverably lost.

A short time after his death, a small piece, which in early life he had written and entrusted to the care of a friend, was published, but without the consent of his relations, who considered it as doing no honour to his memory. The name of the excellent author, however, carried it through two or three editions. In common with many literary men who have no ambition to be poets, Mr. T. was accustomed sometimes to employ a leisure hour in poetic composition. He esteemed himself a mere maker of poetry, but others thought that "his poetical talents

were far above mediocrity, and that if he had cultivated them, they might have entitled him to a very honourable niche among our sacred poets."* Whilst many are attempting to reach a perpetuity of usefulness for which nature and cultivation have not fitted them, and while in the attempt they are wasting the faculties which otherwise might be profitably employed, we deeply regret when such men as Mr. Thorowgood have left no writings to instruct posterity: but it is a regret which should be diminished by the recollection that this is but the first stage of our being; that the cultivated, though to our apprehensions inadequately employed, talents of good men may fit them for greater services in a future state; and that in a better world no impediment, either from circumstance or from feeling, will exist to every individual's rising to the highest usefulness his powers can attain.

To complete the historical account of this Church it is only necessary to add, that the Rev. THOMAS CRAIG, its present esteemed Pastor, is a native of Edinburgh, and received his education for the Christian ministry at Homerton College. He was ordained at Bocking on the 12th of October, 1802, since which period his ministry has continued to enjoy peculiar tokens of the divine blessing, so that the Church at Bocking possesses at the present moment, after the lapse of a hundred and thirty years, a degree of spiritual prosperity and Christian usefulness superior to any former period of its interesting history.

* *Evang. Mag.* Vol. x. p. 83.

ORIGINAL SERMONS BY THE REV. MATT. HENRY.

(To the Editors.)

GENTLEMEN—Believing that the three accompanying sermons, from the original MSS. in the hand-writing of their distinguished author, the Rev. Matthew Henry, will be acceptable to your numerous readers, I have much pleasure in forwarding them for insertion in your excellent Magazine.

They constituted part of "a body of divinity," which it was Mr. Henry's intention to have published. Commencing a career "concerning the word of God;" they were intended to prove "that God's word to man is the spring and foundation of all religion."*

Shrewsbury.

I am, &c. J. B. W.

DISCOURSE THE FIRST.

October 15, 1699.

"So then, faith comes by hearing, and hearing by the word of God."—Rom. x. 17.

THAT is, in short, faith comes by hearing the word of God. And the scope of the apostle, in the latter part of this chapter being to show, that there is no difference between Jew and Gentile, ver. 12; but that in point of acceptance with God they stand upon the same level, we must take faith, and the word of God, in the largest sense: for he speaks of such a word as even all have heard, ver. 18. Such a promise as is of universal extent; ver. 13, "whosoever shall call."

1. Faith may be taken for all religion—for what is religion, but a regard to God, as one whose word is to be credited, and whose wisdom, power, and goodness is to be trusted in, and depended upon. No branch of natural religion is more plain than believing God, and trusting in him. "Calling upon God, is an essential part of religion, and made here the condition of the common salvation, ver. 13; cannot be without faith, ver. 14; "how shall they call."

Faith speaks more than a bare assent; it is a believing in and with the heart, verses 9, 10, i. e.

being suitably affected with what we profess to believe—the heart receiving the impressions of divine truths, and returning them in pious and devout affections, and actions agreeable.

2. The word of God may be taken for all revelation—all that which God speaks to the children of men. There is the Word, who is God, John i. 1: and he also is called, the Word of God, Rev. xiv. 12, because by him God has made the fullest and last revelation of himself, and of his mind. But the word of God is usually taken for the discovery which God has made of himself, and his will to the children of men. [Of the word of God spoken to the angels we know little, and dare not inquire, for we would not care to be wise above what is written. But we know, that to them who are called gods, the word of God comes: John x. 35, and we are sure that they hearken to the voice of his word, Psalm ciii. 20: and tremble at his word, Isa. vi. 4. But of God's word to man we now inquire.] You have heard that there is a God, and when we consider him as the author, and felicity of our being, we cannot but be concerned to know how to maintain an intercourse and correspondence with him. And this he has been pleased to settle by his word—and this is that by which faith comes; i. e. all religion takes rise from this as its

* Vide Mr. Williams's Life of Mr. Matthew Henry, page 280, just published; to which we hope shortly to call the attention of our readers.—EDITORS.

foundation, so that, if there never had been any word of God, there never had been any religion. And it is built upon this as its foundation, so that religion has nothing to support itself with but only the word of God. This is plainly asserted in the text, which resolves all religion into the word of God as its cause and rule.

Doctrine the First. That God has been graciously pleased to speak to the children of men.

Doctrine the Second. That what God is pleased to speak to men, men are concerned to hear, and believe.

For the first. Concerning the word of God, taken generally. A word is that which is spoken—not that God speaks words as we do, for as he has not eyes of flesh, nor sees as man sees, Job x. 4, so neither has he mouth of flesh, nor speaks as man speaks. But as men discover and make known their mind by their word and speech, so God's discovery and manifestation of himself is called his word, and he is said to speak it; nothing occurs more frequently than "God said; and thus saith the Lord; and the word of God."

1. There is God's word to himself—we read of what God said in his heart, Gen. viii. 21; Heb. 12. 22. *to his heart*—this is the eternal purpose and counsel of God, by which he has determined in himself whatsoever shall come to pass. We hear consultations of the Trinity, Gen. i. 26, let us make man. There was a word which the Son received from the Father concerning man's redemption, when the counsel of peace was between them both. Christ oft refers himself to the commandment he had received from his Father.

2. His word to the angels—he never said to them what he said to the Son. "Sit thou at my right hand," Heb. i. 5; but he said to

them what he said to us—worship him, ver. 6.

3. His word to the inferior creatures. His word made them, and brought them into being, Psalm xxxiii. 6, 9; Gen. i. 6, 7; and his word rules them still, and directs, and overrules all their motions; they continue this day according to it, Ps. cxix. 91: even stormy winds are said to fulfil his word, Psalm cxlviii. 8. They are not capable of hearing and believing his word, but they fulfil it—their nature is a law to them.

4. His word to the children of men—a middle rank of beings—lower than angels, lords of the inferior creatures. Divine wisdom calls to the sons of men, Prov. viii. 4.

1.) Man is a reasonable creature, and capable of being spoken to by his Maker. This is the honour and dignity of the human nature, that it is susceptible of the impressions of religion, and this is that by which he is dignified above the inferior creatures; more by religion than reason; or by reason rather, as it capacitates us for dominion over the creatures, and the knowledge of them—the ox knows his owner, but not God, Isaiah i. 3. Man is taught more than the beasts of the earth, Job xxxv. 11; for they are taught only by the instinct of nature, and know not who teacheth them; but man is taught by the word of God, and is taught to know God.

2.) Man is a darling creature, and, therefore, is spoken to by his Maker. It is a mark of God's favour to men that he is pleased to speak to them, for his delights were with the sons of men, Prov. viii. 31; and from the beginning God expressed a good will towards men. Man being made in God's likeness, he was the object of God's love. God's giving his

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on Divine Revelation.

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word to man was a token of his love, and good will. See Deut. xxxiii. 3; he dealt not so with other creatures, nor have they the knowledge of God, and his ways.

3.) Man is a creature exalted, and employed by his Maker, and therefore spoken to—exalted to be a ruler over the inferior creatures, Psalm viii. 5, 6; he is God's viceroy, and, therefore, to him all the expresses dispatched to this lower world are directed. He is employed as God's steward, or the rent-gatherer of God's praises, to hand to God that praise which the inferior creatures minister matter for—therefore to him orders are given.

Show 1. How and in what ways God speaketh to man. We often read of the word of the Lord coming to such, or such a one. How has the word of God come to the children of men—in divers manners, Heb. i. 1; "once, yea twice," Job xxxiii. 14.

1. God spoke to man in his innocent estate, and the first word he spoke was a blessing, and a grant of large possessions, and dominion, Gen. i. 28. God said much of the other creatures, but nothing to them, as to man, compare ver. 22. He afterwards spoke to him in a word of command, Gen. ii. 16. How delightful was the word of God to man while he held fast his integrity. But the first evidence of the breach between God and man was, that the word of the Lord was become dreadful, Gen. iii. 8, 10. The word of God then was federal.

2. God has spoken, and doth speak to man even in his fallen state. In the former, God spoke to him as to his subject, now as to a patient, in order to his recovery. A wonder of mercy it is that God continues to speak to man when he is revolted from

him, and in rebellion against him. How justly might God have determined to speak no more to him—to deny him the honour and favour of his word. But the continuance of that was a token for good. If God had been pleased to destroy him, he would not have done so.

Now the ways by which God speaks to men are,

I. GENERAL AND UNIVERSAL—ways in which all have heard—the voice of God is heard more or less by all nations, or may be—

1. *God speaks by the works of creation.* The work of the Creator is his word, by which he manifests himself, and his wisdom, power, and goodness to the sons of men; and the whole universe is God's epistle* seen, and read to all men. Thus the *ρό γνωστόν τοῦ Θεοῦ*—is shewed, Romans i. 19, 20. The book of the creatures is written, and published for the instruction of the children of men. Anciently books were written by Hieroglyphics. Such is the book of the creatures—(1.) Look into the upper part of the visible world, and you will read the glory of the Creator. The heavens and the hosts of them have a voice, Psalm xix. 1, 2, 3, 4. Natural, immortal preachers. The heathen terminated their respects in them; but we should pass through them—not that I think God speaks predictions to the children of men by the positions, motions, and aspects of the stars. But he speaks his own power, and tells us what a great God he is, who is the original of their being and lustre.—(2.) Look into the lower part of the world, and the word of God is written there. See Job xii. 7—9. God speaks to us by the creatures to obey.

* Mahometans say, the first thing God created was a pen.

Serve him because of his dominion over them, Jer. v. 22; and his kindness and favour to us in them, Acts xiv. 17. This word of God discovers our Creator to us, and requires our duty to him. But doth not show us our Redeemer.

2. *God speaks by his providence.* This is another book which may be entitled the word of God, for in it God discovers himself and his will to us, by it the Lord's voice cries, Micah vi. 9; the rod speaks. The wisdom that appears in the methods of providence, speaks a wise Director at the upper end of all second causes, disposing their motions. The equity of providential dispensations speaks a righteous Sovereign sitting at the helm. The kindness of providence leads us to a bountiful Benefactor, and enjoins gratitude and observance. Thus God often speaks, and man perceives it not, Job xxxiii. 14; no more than Samuel did when God called him. God is said to write bitter things, Job xiii. 26. This book is transcribed out of the close-rolls of the divine counsels, which in providence are made public. When God calls to the people to see the word of God, Jer. ii. 31; he means the word of the divine providence.

Every mercy is a letter of friendship and kindness. Every affliction a letter of reproof, and admonition. Sometimes faith comes by *hearing* this word of God, the ear opened to this discipline, Job xxxvi. 8. 24. This word of God is sometimes spoken loud.

3. *God speaks by the light of nature.* The voice of conscience is the voice of God; and that law which is written in the hearts of men by nature is the law of God, Rom. ii. 14, 15; and the

spirit of man is the candle of the Lord, Prov. xx. 27. There is an old edition of the word of God that was written in the heart of man by nature. Sadly defaced by sin, yet some remains, or ruins rather, there are of it, even in the heart of fallen man. Some of the deepest characters not quite obliterated. And this word of God is the spring and foundation of natural religion. Those who rest in that where revealed religion is made known, do even rebel against that which they pretend to rest in, for it is one of the dictates of natural religion to admit revelation whenever it comes proved. But for those who had not the advantage of revelation, their natural religion was much for God's honour. Doth not even nature itself teach in the God of nature? Do not men's hearts tell them, (and who put that wisdom into the heart? Job xxxviii. 36.)

1. Some fundamental truths are written in the book of natural conscience. That there is a God—that this God governs the world—that there is a difference between good and evil—that there is a judgment to come. These are the words of God, which those could not help hearing of that had no Scriptures.

2. Some fundamental laws are written there. That God is to be worshipped. That truth is to be spoken. That good is to be done to all, and wrong and injury to none. Parents to be honoured. Trusts to be performed. Such as these are the laws of nature. Whether it is possible for the human nature to sink into such a state of darkness and degeneracy as quite to lose these, or by the just judgment of God to be deprived of them, I shall not now argue. But it is plain that such principles as these were to be

found among all civilized nations, though they had not any written revelation. Great and good things might come by hearing this word of God, though not faith in Christ, the Redeemer. It will be a shame to us if we hearken not to this word of God.

II. SPECIAL AND PARTICULAR. And this is that which, in distinction from the former, we call Revelation, and which more properly is called, the Word of God—taken strictly, by which God discovers himself, and his mind and will, more fully and clearly than he has done by natural light. And this is that which is the spring and foundation of that which we call revealed religion, which is perfective of natural religion, and repairs the breaches and defects of it. Improves what is, and adds what is wanting. Those that call themselves Deists (though in effect Atheists) rest in that word of God which is common; no other religion but that of Europe, Asia, Africa, and America. They are willing to know no more of God than all the world knows, though they would be loth to know no more of other things.

But we have not so learned Christ. We know there have been particular discoveries made of God, and of his will. Various ways, according to the age and state of the church, and as God in infinite wisdom saw fit, for in this he is a free agent.

1. *The word of God came to the Patriarchs, and to those of that age.* God spake then—as soon as ever Adam had sinned God revealed himself to him, and his inclination to help and save him. Gen. iii. 15. The promise of the seed of the woman, and the law of sacrifices, were both patriarchal revelations. These were the word of God; and both had reference to man's redemption and recovery.

Faith came by hearing this word of God. Witness the faith of Abel and Enoch, Heb. xi. 45.

1. The word of God came to some by *immediate revelation*. Whence else the law of sacrifice should take rise I cannot see. We read of very much that God said to Noah. Enoch also had divine revelation, as appears by Jude 14. This extraordinary way of revelation was inclosed, and appropriated to some few, who were to be as stars of the first magnitude in that hemisphere. Prophets and types of Christ. This was proper for the infant state of the church, when its foundations were to be laid. Abraham had much of this revelation. The word of the Lord came often to him, and, I suppose, mostly with some visible appearance, as may be gathered from Acts vii. 2. 4. God of glory appeared—viz. as the God of glory, at least in the first appearance, to settle a way of correspondence—as to Moses—Abraham saw Christ's day—The patriarchs had not so many general promises of God to live upon as we have, and therefore it was needful they should have particular relief, as their exigencies called for it, as Abraham and Jacob; but now the promises made to them are declared in force to all believers, Jos. i. 5; Heb. xiii. 5.

2. The word of God came to many by *oral tradition*. This was the way by which the word of God was conveyed for several ages. Abraham. Gen. xviii. 19. Before the Scripture was written—but that was then as truly the word of God as the Scripture is now. Faith then came by hearing this tradition—for aught appears, there was then no writing at all—but this divine learning was transmitted as other learning was. But then, the things to be believed and

done were, comparatively, but few; the world lay in a few families, men lived to many hundreds of years; so that the word of God might be propagated by tradition without any great hazard. Adam lived till Methuselah was above 200 years old. Methuselah lived till Shem was near 100, and Shem was contemporary with Abraham. In Job's time there seems to have been no written word, and appeal is made to tradition, Job v. 1; viii. 8; Deut. xxxii. 7. It is a mercy we are not under that dispensation, for how ineffectual it was to preserve the knowledge of God appears by the issue. How soon did the world degenerate and sink into idolatry.

2. *The word of God came to the Jewish church, and faith came by hearing that.* From Moses' time divine revelation came to be more fixed and settled. Then God began to gather to himself a church.

1. The word of God came to all Israel at Mount Sinai by the ministry of angels. That was as remarkable a piece of divine revelation as any other. Exod. xx. 1., God spake. Never was the word of God spoken so as then, see Deut. iv. 33. It is a great confirmation of the truth of revelation. For it was done publicly, before thousands of Israel, and them so far from being credulous, that they were condemned for unbelief. (Israel desired to be no more spoken to in that way.) It was recorded in the same age, there was a lasting memorial of it for many hundred years. It was spoken by the ministry of angels, Heb. vii. 13., ordained by angels, Gal. iii. 19. The design of that law so spoken was consonant to natural light. Let this make us afraid of breaking any of the ten commandments. These command-

ments generally known:—Thou knowest the commandments, said Christ.

2. God spake to Moses face to face. The word of the Lord came to him so as it never came to any mere man, Num. xii. 6, 7, 8. He was the great prophet of the Old Testament, the first that committed divine revelation in writing. The matter of fact is undeniable, that there was such a man, who wrote such things which he could not attain to the knowledge of, but by an intimate converse with God. The laws he received speak their own divine original. Much of the word of God passed through his hands, and he was learned, Acts vii., and faithful, Heb. iii. There were many that opposed him, and picked quarrels with him, and yet the word of the Lord was established in his mouth. The law of Moses was the word of God, and had much of mystery in it.

3. The word of God came to the priests by Urim and Thummim—a standing oracle by which they asked counsel of God, Exod. xxviii. 30. That was a divine revelation intended for particular cases, especially such as the body of God's people were concerned in; that was a way of sensible communion with God, agreeable to that dispensation, which consisted in carnal ordinances. We would think it were well if we had such a breast-plate of judgment to appeal to, and advise with, but we have a more sure word of prophecy—to the law and to the testimony—the Urim and Thummim is now with the great High Priest, the Holy One.

4. The word of God came to the prophets in dreams and visions, and by them were communicated to the people. We often read, the word of God came to such a prophet—it was to him; or—it was really, and had real effects,

When there was a scarcity of prophets it is said, the word of the Lord was precious, 1 Sam. iii. 1. There were those that pretended to bring the word of the Lord, but really brought their own fancies. Jer. xxiii. 17., &c. If there had not been true prophets, there had not been pretenders. The business of the prophets was to enforce the law, and to point out the Gospel. There were no prophets after Malachi, above 300 years before Christ, that the churches, having been so long without prophets, they might the more affectionately welcome the great prophet. Moses and the prophets were to be heard and believed for salvation. Luke xvi.

These did only prepare, and make way for the gospel, and are of use to us; not to themselves, but to us. 1 Pet. i. 12. They sowed, and the New Testament ministers reaped. John iv. 37, 38.

3. *The word of God comes to us now in the evangelical way.* The Christian's faith comes by hearing the word of God. It comes to the birth by hearing it from men like ourselves: it comes to its growth by hearing it from Christ and his Spirit. John iv. 42. God is now speaking under the Gospel. Though we have not those extraordinary ways of Revelation that they had under the law, yet we have the word of God. If you say, where is the word of the Lord? Jer. xvii. 15.

1. God speaks to us by his Son. Heb. i. 1. He has sent his Son to be the great Lawgiver, like unto Moses, and he is the Word of God, John iii. 34. We are appointed to hear him, Matt. xvii. 5., and Moses and Elias were by, and did not gainsay it. Christ's errand into the world was to declare him, John i. 18., he is the faithful witness.

2. God speaks to us by his Spirit. When Christ himself had confirmed the covenant with many, and went to heaven upon other business for us, he sent his Spirit to make known to his church the word of God. Not as formerly, by impressions made on the outworks of the soul, as on the prophets, so Balaam, but, by enlightening the mind, sanctifying the soul. Revelation is made by the Spirit. 1 Cor. ii. 10. God gives the Spirit of revelation. Eph. i. 17.

3. God speaks to us by the Scripture. It is in the Scripture Christ speaks to us, and the Spirit speaks. The Scripture is often said to *speak*. They are the standing records of the word of God. In them the great things of his law and gospel are written to us. This is that which we must have recourse to as the standard and touchstone. Of this hereafter.

4. God speaks to us by his servants, the ministers. There is a standing office in the church which is not to pretend to any discoveries, as the prophets under the Old Testament, but to explain and press the Scripture revelation: they are said to speak unto us the word of God. Heb. xiii. 7. Thus God has shewed his word unto us, has written it, and appointed an office of men to read it. This is that dispensation of the word of God we are under, with the advantage of the records of the former declarations of the word of God.

INFERENCE 1. Let us see and acknowledge the unchangeableness and perpetuity of the word of God under the different methods of revelation. God is in one mind, and his word is not yea and nay. The word of the Lord endures for ever. 1 Pet. i. The repealing of some temporary

laws, or, rather, their expiring, was no more a change of the word of God, than the workman's erecting his scaffolds with great labour, and then taking them down when his work was done. Eternal truth and goodness shine in the word of God, which are not subject to any change. See Zech. i. 5.

2. This shews that God hath no pleasure in the death of them that die, nor doth he desire the ruin of sinners, for he has, in all ages, spoken to us words whereby we might be saved. Though he has not shewed his word to all alike, yet he leaves not himself without witnesses among any. All will be left inexcusable, especially all in the church, that have enjoyed a peculiar discovery of the word of God.

3. This shews what a great privilege we have upon whom the ends of the world are come. 1 Cor. x. 11. We have all the helps they had of old, and abundantly more. We live when the word of God is more clearly and fully revealed than ever. Blessed are our eyes and ears. We are built upon the foundation of the prophets and apostles. See Heb. xi.

4. If God speaks to us, then learn to speak to him. Have we nothing to say to him, who has found so much to say to us? No acknowledgments to make, no petitions to put up. When God has thus affected a freedom and familiarity with us, shall we affect a distance and estrangedness from him? We oft hear from God, when doth he hear from us? What! he speaks in us by his Spirit, and shall not we with our spirits speak to him?

5. If God hath thus spoken his word to us, let not us receive the grace of God herein in vain. 2 Cor. vi. 1. Answer God's designs in giving us his word. Perceive what God speaketh, Job xxxiii. 14. and receive it as his word. 1 Thess. ii. 13. You see the light of revelation has been a growing light, shining more and more; let the light of our knowledge be so. Follow on to know the Lord. 2 Pet. iii. The prophets that had much revealed to them, yet were still searching. 1 Pet. i. 11. So should we be, till we come to see as we are seen, and known as we are known.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON VITAL RELIGION.

THE piety which dwells in forms, and shines out in a gaudy dress of ceremonies, may be so plausible as to deceive both the gazing crowd and the individual who is the object of their admiration. It is an easy thing to give our constant attendance at the house of God, to utter a few stated prayers, and to observe some sacred fasts

and festivals, which long custom has established. But do these constitute real religion? No; they are but the machinery, the exterior apparatus of it. Genuine religion is a vital principle; a principle which animates the heart, and engages all its affections. Fear and hope are the main hinges on which the human mind turns, the chief springs and motives which influence the con-

duct. But so long as the grand realities of eternity are but faintly apprehended, and are never made the subjects of serious reflection, the interests of this world have an engrossing power, while the interests of the world to come are forgotten. It is true, the Scriptures solemnly warn and admonish us, reminding us of death and judgment, and disclosing to our view the miseries of hell, and the felicities of heaven; but, while the veil of unbelief is on the heart, these things are treated as if they were fables. With reference to a future everlasting state, the soul is dead. The passions may be in a state of strong excitement, but it is easy to see that they are entirely moved and kept in play by the little circle of present objects.

When the Spirit of God has opened the eyes of the understanding, and touched the conscience to the quick, this state of callousness and apathy continues no longer. A piercing conviction of the unutterable importance of eternity, rouses fear, with all its attendant train of feelings. Or, if some vivid discourse of the evil of sin first strikes and impresses the mind, it is connected with the prospect of a future world. Under the burden and pressure of guilt, the great subject of solicitude and inquiry is for pardon and purity. Without forgiveness of sin, and acceptance with God, there can be no firm basis of present comfort, or future happiness. And, oh! how welcome to the man who is awake to a sense of his danger, is the Scripture doctrine of pardon and justification, through the atoning blood and perfect righteousness of Jesus Christ. But the reigning power, as well as the guilt of sin, must be removed; for, without holiness no man shall see the Lord. Whenever the

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heart is alive to God, it will pant after purity. No measures of knowledge, no ardour of zeal, can satisfy. A growing conformity and likeness to Christ is now the object of intense desire. Holy dispositions, and holy habits, give to the servants of God, and the followers of Jesus, their appropriate and distinguishing excellency of character.

The two main springs of vital religion, are faith and fervent prayer. Faith, crediting the threatenings of God, the soul shudders at the gloomy prospect of wrath to come; faith, embracing the promises of God, the soul tastes that he is gracious, and is filled with consolation. Thus fear and hope begin to operate in connexion with the divine testimonies and the awfully important interests of eternity. But are these the only passions brought into play by genuine religion? No, there is not a faculty or feeling of the soul which lies dormant. Love, gratitude, and joy, will accompany hope. If we cordially believe the facts and statements of the Gospel, it seems impossible to be unaffected by them. To remain habitually cold and insensible, is an evidence that faith is wanting. For this principle, pervading the inner man, prompts and controuls all its passions, with a force exactly proportioned to the vigour it has acquired. Hence, in the Scriptures, so much importance is attached to the existence and exercise of faith.

But fervent prayer is another spring of vital religion. If we are persuaded that there is truth in the threatenings of God, and that we stand on the verge of perdition, we shall be anxious to escape the ruin and misery to which we are exposed. If we

3 X

feel assured, that the blessings held out to us in the Gospel are really attainable, we shall be solicitous to possess them. Now, in such circumstances, prayer is at once a dictate of nature, and a duty enjoined by divine revelation; it is the returning movement of the soul towards that God, from whom it had deeply revolted. Behold he prayeth, was the decisive sign of conversion in Saul of Tarsus. And as this devout exercise marks the commencement, it also accompanies the progress of the divine life. Vital religion cannot subsist and flourish without prayer. It is the medium of intercourse between God and us. Prayer draws down the influence and grace of the Holy Spirit. Prayer kindles and keeps up the fire of gratitude and love on the altar of the heart.

In the external forms of religion, there is an endless variety; but its vital power is the same in all who profess it. Even real Christians may differ on speculative points, on modes of worship, on rules of discipline; but in the essential principles and operations of godliness they agree. Here they harmonize and unite. They all live a life of faith and prayer; looking to Jesus, hating and opposing sin, following after holiness, and waiting for the promise and aid of the Divine Spirit.

Where religion is a living principle, we may expect to see a cheerful unhesitating devotedness to the cause of God and truth. The beggarly elements of the world are forsaken, and a purer character is formed. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus our Lord." Let not sin, therefore, reign in your mortal body, that

ye should obey it in the lusts thereof; neither yield ye your members as instruments of unrighteousness to sin; but yield yourselves to God, as those that are alive from the dead, and your members as instruments of righteousness to God. Instances of such entire devotement to the service of Jehovah, as this passage describes, have been found in every age. It is the living principle of religion, which produces all the salutary and lovely fruits of beneficence. Charity has no root, or right direction, where a spirit of humble and animated devotion is wanting. A dead faith can never vivify the barren withered ground, and turn the desert into the bloom of Eden. If we look into the world, we shall be convinced, that little is done to ameliorate the condition of mankind, where Christian principle is either not known, or not duly called into action. The societies which propose objects the most benevolent, may be greatly aided by contributions from men without religion, but their main springs are moved by men of genuine piety and ardent zeal.

Vital religion has always had to meet, in a less or greater degree, the reproach of the world. It has been misrepresented and calumniated, exposed to the shafts of ridicule and malice. The warm-hearted Christian, who lives not to the lusts of men, but to the will of God, is called a fanatic, a methodist, a madman, by those who have only the form of godliness, and are strangers to its power. Let none be surprised or discouraged by such treatment. As it was of old, that he who was born after the flesh, persecuted him who was born after the Spirit, even so it is now. The characteristic excellencies of real religion, can never be prominently exhi-

bited, without irritating and provoking the corruptions of the carnal mind. But the Christian finds, in the service and favour of his God, a satisfaction and delight, which far outweighs the contumely and scorn of the world. "Blessed are ye, said Jesus, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my name's sake. Rejoice, and be exceeding glad, for great is your reward in heaven."

AMICUS B.

DR. LIGHTFOOT ON THE BAPTISM OF THE JEWS.

(To the Editors.)

GENTLEMEN — Dr. Lightfoot, from whose works the following extracts are made, is well known as a divine, who was deeply versed in rabbinical lore. From what may be regarded, in general, as a mass of absurdities, he drew many facts equally curious and instructive; and which, under the direction of a well-regulated mind, may throw a considerable light on questions of "doubtful disputation." The facts referred to in these quotations, I have reason to believe, are not generally known, and whilst their veracity is unimpeachable, I cannot but consider that the knowledge of them will serve the cause of truth. My design in communicating them to you, is not to mingle in the interminable contest, relating to a subject which has so long divided the church of Christ; but to supply the advocates of infant baptism with another argument for the extension of this privilege to their offspring; which, whilst it shall afford additional satisfaction to their own minds, may furnish them with a reply

to questions, which have sometimes been proposed with the triumphant air of indisputable victory.

In vol. 2, page 117, of the folio edition of his works, the following propositions are stated, which, for the sake of brevity, I have selected from others that occur in the same place:—

"All the nation of Israel do assert, as with one mouth, that all the nation of Israel were brought into the covenant, among other things, by baptism. 'Israel, saith Maimonides, the great interpreter of the Jewish law, was admitted into the covenant by three things, namely, by circumcision, baptism, and sacrifice. Circumcision was in Egypt, as it is said, None uncircumcised shall eat of the passover. Baptism was in the wilderness before the giving of the law, as it is said, Thou shalt sanctify them to-day and to-morrow, and let them wash their garments.'"

"They assert, that infinite numbers of proselytes in the days of David and Solomon were admitted by baptism: thus Maimonides — 'Abundance of proselytes were made in the days of Solomon before private men; and the great Sanhedrin was full of care about this business: for they would not cast them out of the church, because they were baptized.' Whosoever any heathen will betake himself and be joined to the covenant of Israel, voluntary circumcision, baptism, and oblation are required; but if it be a woman, baptism and oblation."

"THEY BAPTIZED ALSO YOUNG CHILDREN, (for the most part with their parents.) 'They baptize a little proselyte according to the judgment of the Sanhedrin, that is, as the gloss renders it, If he be deprived of his

father, and his mother brings him to be made a proselyte, they baptize him, (because none becomes a proselyte without circumcision and baptism,) according to the judgment of the Sanhedrin; that is, that three men be present at the baptism, who are now instead of a father to him.

"And the Gemara a little after, 'if with a proselyte his sons and his daughters are made proselytes also, that which is done by their father redounds to their good. R. Joseph says, when they grow into years, they may retract. Where the gloss writes thus, This is to be understood of little children, who are made proselytes together with their father.'"

"These quotations," observes the learned writer with great propriety, "may afford some light to certain places of Scripture, and will help to clear some knotty questions about baptism.

"I. Observing from these things which have been spoken, how very known and frequent the use of baptism was amongst the Jews, the reason appears very easy, why the Sanhedrin, by their messengers, inquired not of John concerning the reason of baptism, but concerning the authority of the baptizer; not what baptism meant, but whence he had a license so to baptize. John i. 25.

"II. Hence also the reason appears, why the New Testament doth not prescribe, by some more accurate rule, who the persons are to be baptized. The Anabaptist's object, It is not commanded, to baptize infants, therefore, they are not to be baptized. To whom I answer, It is not *forbidden* to baptize infants, therefore, they are to be baptized. And the reason is plain. For when Pædobaptism, in the Jewish Church, was so known,

usual, and frequent in the admission of proselytes, that nothing almost was more known, usual, and frequent.

"1st. There was no need to strengthen it with any precept, when baptism was now passed into an evangelical sacrament. For Christ took baptism into his own hands, and into evangelical use, as he found it; this only added, that he might promote it to a worthier end, and a larger use. The whole nation knew well enough that little children used to be baptized: there was no need of a precept for that, which had ever by common use prevailed.

"2d. On the other hand, therefore, there was need of a plain and open prohibition, that infants and little children should not be baptized, if our Saviour would not have had them baptized. For since it was most common in all ages foregoing, that little children should be baptized, if Christ had been minded to have that custom abolished, he would have openly forbidden it. Therefore his silence, and the silence of Scripture on this matter, confirms Pædobaptism, and continueth it unto all ages.

"III. It is clear enough, by what has been already said, in what sense that is to be taken in the New Testament, which we sometimes meet with, namely, that the Master of the family was baptized with his whole family. Acts xvi. 15. 33. Nor is it of any strength, which the Anti-pædobaptists contend for, that it cannot be proved there were infants in those families: for the inquiry is not so proper, whether there were infants in those families, as it is concluded truly and deservedly; if there were, they had all been to be baptized. Nor do I believe this people,

that flocked to John's baptism, were so forgetful of the manner and custom of the nation, that they brought not their little children also with them to be baptized."

CURIOSUS.

EUROPEAN SKETCHES, BY AN
AMERICAN MINISTER.

A RESPECTABLE Congregational Minister of Massachusetts, U. S. having been compelled to visit Europe at the early part of the present year, for the recovery of his health, landed at Marseilles, and taking Geneva in his way, passed through France to Paris, and thence, crossing the Channel, visited London, and the principal towns of England.

He communicated a narrative of his extended journey, in a series of letters, addressed to one of the editors of the New York Observer, which have appeared in that respectable journal. As these letters contain many interesting facts and observations, we shall present our readers with a series of extracts under the above title, which they may peruse with greater confidence when we add, that the writer is well known to, and highly esteemed by the Editors of this Magazine.

NO. I.—NISMES.

"On approaching this place, one of the first objects that presents itself to the eye is the *Tour Magne*, the remains of a piece of Roman architecture, which stands on an eminence in the back part of the town, and which is one of the most interesting antiquities which it contains. It is in the form of a pyramid, and has several stories, to which access is gained by a winding stair-case. The original destination of this edifice is a matter of dispute

among learned men, having been considered alternately as a public treasury, a light-house, and a mausoleum.

"Nismes is distinguished for its monuments of Roman antiquity above any other town in France, and with the exception of Rome, perhaps, above any in the world. One of the most celebrated of these monuments, and one of the best preserved works of the kind in existence, is the Amphitheatre. It is of an elliptical form, and is built of stones of an immense size. Its height is about 70 feet; its greatest diameter, 440; its smallest, 320; and its circumference, 1100. It is said to have contained upwards of 20,000 people. The interior is formed by two circular galleries, one above the other, each composed of sixty arcades. There are four large doors which open into the area, fronting the four cardinal points. The number of seats, which is said originally to have been thirty-two, is now reduced to seventeen, and in some parts of the building it is even less than twelve. They are about twenty inches broad, and so high as not to be passed without difficulty. In this building were exhibited the gladiatorial shows, and other sanguinary sports of the Romans, in the presence of an immense crowd of matrons, knights, and citizens of every class. This extraordinary building seems at present to have no particular destination, but only stands as a curious relic of other ages, and a monument of the depravity of man.

"On leaving the Amphitheatre, I visited the *Maison Carree*, or square-house, so called on account of its form, which is commonly supposed, by the learned, to have been a temple built in honour of Caius and Lucius Cæsar, the two adopted sons of Augustus.

Others, however, have maintained that it was the house of one of the Roman prætors, so that the question in respect to its original destination may be considered as unsettled. The length of this building is 77 feet, its breadth 38, and its height 64. The entrance is by a magnificent portico, composed of six Corinthian columns in front, and three on either side. The columns, thirty in number, are continued along the building, and are considered fine specimens of sculpture and architecture. The interior is all in one room, and contains a museum consisting of some of the finest specimens of ancient and modern paintings and sculpture, besides a great number of antiquities of various kinds, most of which have been dug up in the vicinity of the building. This magnificent edifice has been used, at different periods, as a Hotel de Ville, as stables, and as a church; at present it seems to have no other destination than the one which I have mentioned.

"Another of the most interesting objects which Nismes presents, is its beautiful fountain, celebrated from a period of remote antiquity. It rises in a basin situated in one of the calcareous hills that surround the town: its diameter is about 70 feet, and its depth 24. The water issues from its centre, and often with great force: its bottom is covered with a calcareous gravel; and its banks adorned with numerous plants, which are arranged in such a manner as to present the beauties both of nature and art in most attractive combination. The side of the hill, at the foot of which the fountain is situated, is also enamelled with the most luxuriant shrubbery, amidst which there is a winding path which conducts to the Tour Magne, which occupies its summit. At a short distance from the

fountain stands the temple of Diana, in which there is also a large collection of ancient ruins. It is built of stones of an enormous size, and is supposed to have been about 150 feet in length, and 50 in breadth. The interior of the edifice is, for the most part, in a state of ruin; though the place in which the orator stood, corresponding to our desk, remains almost entire. Still another monument of antiquity, not far distant from this, is the *Porte de Cesar*, or the Roman gate, which was discovered in 1791. It consists of four arches, and contains an inscription, from which it appears that the colony of Nismes is indebted both for its gates and walls to Augustus Cesar.

"The modern town of Nismes contains nothing of very great interest. Its population is about 40,000. Its streets are for the most part irregular, and its buildings, both public and private, quite inferior to those of Marseilles. In the Cathedral is to be seen the tomb of the celebrated sacred orator Flechier. This too is the birth-place of the eloquent Saurin, but the particular spot of his nativity, I have sought in vain to identify.

"A large proportion of the population of Nismes is Protestant; indeed, this is regarded as one of the strong holds of Protestantism in France. There are two churches here, and seven ministers, who officiate by rotation. I am informed that there is considerable diversity in their religious views, some of them being decidedly Unitarian, one or two quite evangelical, and others supposed to be unsettled. This state of things must, of course, have a most paralyzing influence on the interests of vital piety; and I am told that the fact is, as might be expected,

that the number of those who give evidence of being the followers of Christ, is very small. I have had the pleasure of meeting here with a Mr. C—, English missionary of the Wesleyan connexion, with whom I am much pleased. He resides a short distance from this place, and I am informed that, by his private and public labours, he is exerting a salutary and extensive influence in this region. He informs me that every thing indicates that this country is on the eve of a great religious revolution; that several Catholic priests have lately become Protestants, and some of them appear eminently pious; that religion is beginning to find its way among the lower classes, and that many of them welcome the Gospel as the power of God. Mr. C., I learn, is regarded with great suspicion and shyness by the anti-evangelical part of the clergy, while those of a different character, cordially welcome him to the field of their labours. The circulation of religious tracts in this part of the country seems to have been attended with a signal blessing; and to be relied upon as one of the principal means, after the preaching of the Gospel, by which the reigning spiritual lethargy is to be broken up.

"I have had great pleasure to-day in an introduction to the family of Col. V., an Irish gentleman, who is residing here on account of the health of his wife. Such a union of intelligence, hospitality, and piety, as this family presents, is not often met with even in more favoured regions; but here, several thousand miles from home, and exiled as I am, in a great measure from society, by my ignorance of the language, it seemed to me indeed like finding a green spot in the

wilderness. I would gladly linger here several days longer with this charming family, if the delay would not interfere with the more distant arrangements of my journey."

ON SUNDAY BOOKSELLING, AND
CONGREGATIONAL LIBRARIES.*

(To the Editors.)

GENTLEMEN—It is a question, I think, admitting of very serious doubt, whether we do not sin in opening, as we sometimes do, a kind of bookseller's shop, on the Lord's day, in connexion with our places of public worship. The plea I know is quite ready—that this is done to accommodate our Sunday scholars with religious publications, with which, in manufacturing districts in particular, they would probably have no opportunity, at least no convenient one, of furnishing themselves at any other time. But is not this accommodation calculated to lower, in the estimation of the children and their parents, the sanctity of the Sabbath; and is there not a high probability that this plea of convenience will, in consequence, be extended far beyond the purchase of religious books? To anticipate any other result, is to calculate upon a degree of nice discrimination in the lower classes of society, which I believe we ought not to expect.

But with regard to the plea itself. Suppose a bookseller, a member of one of our churches, with the view of furnishing the labouring population of one of our trading districts with an opportunity of purchasing religious books, were to keep open shop

* We give insertion to this paper because of the known respectability of the writer; but we trust the evils he justly condemns do not extensively prevail.—
Ed.

on the Lord's day. Should we not reprove him, and if he persisted, should we not exclude him from the privileges of church-fellowship? But where is the great difference? If the bookseller, as might be the case, should devote the profits of the Lord's days to benevolent purposes, there would be none.

But there is another subject nearly akin to this, which formed the chief inducement to my present communication, and which is perhaps the mere carrying out of the same principle. Many of our chapels have a library attached to them; and in some cases, *we give a person a salary to deliver to subscribers and Sunday scholars, not merely such books as are proper for "Sunday reading;" but voyages and travels, and, in short, any work that we should not think it necessary to reject from our collection of books altogether.* I forbear to say much on this subject. It speaks loudly with its own voice, and I am perfectly astonished that it should ever have been tolerated for a moment among persons making a profession of serious piety. Can it be possible that our library committees should have yielded to the uncontrolled influence of individuals, who, though they attend with us in the house of God, are, in reality unfriendly to the vital and practical parts of Christianity? that a worldly, secular spirit crept amongst our committee men, so as to destroy that fine moral sensibility, which is the genuine produce of the Gospel of Christ?

In fine, let me ask, with all seriousness, is it not time that our deacons and ministers should interpose? Are they not imperiously called upon to do so? Where is the material difference between the newspaper offices which are

open on the Lord's day for business, and our congregational libraries, where books of a merely secular and amusing nature are regularly exchanged during the same period? Is not the advantage, in point of innocency, in favour of the former, inasmuch as the latter seems to have the sanction of a body of people professedly advocates for the spiritual purposes of the Christian Sabbath? While this custom remains, could we object were all our public libraries kept open during the hours of Sunday?

Δείνα.

ON THE LATE REV. JOHN NEWTON'S APOLOGY FOR FORMS OF PRAYER.

WHEN piety is combined with the forms of any church, however erroneous, their influence is proportionably strengthened. This is exemplified in the instance of the late Rev. John Newton, Rector of St. Mary Woolnoth, whose memory will be long and deservedly venerated, and whose writings, though not estimable for their profundity, are valuable and interesting for the incidents they record, and for the deep acquaintance with experimental religion they exhibit. His *Apologia*, in Four Letters to a Minister of an Independent Church, though not so generally known as others of his productions, is often employed by Episcopalians when seeking to proselyte young pious Dissenters to their communion, because it carries with it the sanction of his holy name, and contains an *argumentum ad hominem* which attempts to prove the inconsistency of Dissenters who reject prescribed forms of worship, and yet retain the use of precomposed hymns.

"May I not," says Mr. N., in

Letter I., "appeal to the practice of the Dissenters."—"Dr. Watts's Hymns and Psalms are used by a large majority"—"They are forms of prayer and praise"—"A worshipper, if he uses verses with which he was before acquainted, he prays by a form, he does the very thing for which we are condemned."

That young and uncultivated minds are sometimes perplexed by this feeble argument, can afford those who employ it no ground of triumph, because they designedly keep back the most essential feature in the case, namely, the power which the Church of England assumes to decree and impose those forms. This Mr. Newton has done in his general

remarks, and in the following *jeu d'esprit*, intended to fix the subject more strongly in his reader's memory. It may not be improper, therefore, to furnish your young readers with a ready retort to Mr. Newton's flippant lines.

"CRITO freely will rehearse,
Forms of pray'r and praise in verse:
Why should CRITO then suppose,
Forms are sinful when in prose?
Must my form be deem'd a crime,
Merely for the want of rhyme?"

Answer.

CRITO never will rehearse,
Forms of pray'r and praise in verse,
If such forms *man* should impose:
Whether forms be verse or prose,
When impos'd, they are a crime,
"Said or sung," in prose or rhyme!

B. HANBURY.

POETRY.

(From Ford's Hymns on the Parables of Christ.)

THE WATCHFUL SERVANTS.

LUKE xii. 33--40.

VAIN is all terrestrial pleasure,
Mix'd with dross the purest gold;
Seek we then a heavenly treasure—
Stored in bags which wax not old.
Let our best affections centre
On the things around the throne;
There no thief can ever enter,
Moth and rust are never known.

Earthly joys no longer please us,
Here would we renounce them all,
Seek our only rest in Jesus—
Him our Lord and Master call.
Faith, our languid spirits cheering,
Points to brighter worlds above,
Bids us look for his appearing—
Bid us triumph in his love.

May our lights be always burning,
And our loins be girded round,
Waiting for our Lord returning—
Longing for the welcome sound!
Thus the Christian life adorning,
Never will we be afraid;
Should he come at night, or morning—
Early dawn, or evening shade.

N. S. No. 45.

THE BARREN FIG TREE.

LUKE xiii. 6--9.

"No longer let that tree remain
Whereon no fruit is found;
These three years have I come in vain—
Why cumbereth it the ground?"

'Twas thus indignant JUSTICE spoke,
But MERCY intercedes,
And to delay the threatening stroke,
In mildest accents pleads;—

"Lord! spare it yet another year,
Till time my labour crown;
But, if no wholesome fruit appear,
Then thou shalt cut it down."

This fig tree represents my state,
Long have I fruitless proved;
Had not thy patience, Lord! been great,
I must have been removed.

But, spared another year to see,
And cultured by thy grace—
O, let me henceforth yield to thee
The fruits of righteousness.

3 Y

REVIEW OF BOOKS.

Sermons by Le Bas, Dwight, Andrews, Jowett, and Garthwaite.

It is often remarked that the press teems with sermons. We rejoice that it does so. For though many of them have but an ephemeral existence, and a very limited circulation, if there were not a considerable demand, there would not be so considerable a supply. It is not a class of reading to which we are, ourselves, partial, for reasons which may readily be understood; but our knowledge is sufficiently ample to enable us to pronounce on the general improvement which has taken place, both in the matter and style of sermonizing. The days of Blair have passed away, we trust, for ever. Of this improvement the volumes on our table furnish most decisive evidence, which we are sorry it has not been in our power sooner to bring before our readers; and if we now discharge our obligation to the authors and the public in a more summary way than is agreeable to them, or to ourselves, we have only to say that it is because our limits absolutely forbid the devoting of a larger space to the subject.

Sermons on various Occasions. By Charles Webb Le Bas, A.M. Professor in the East India College, Hertfordshire, Rector of St. Paul's, Shadwell. London: Murray. 1828. 2 Vols. 8vo.

We place these volumes first on our list, because we think them, as it regards composition and adaptation to the ends of the Christian ministry, entitled to the

precedence of all the volumes now before us. When we speak of adaptation, we have a particular reference to the fact, that most of these discourses were addressed to the young gentlemen of the East India College at Hertford, whose best interests the worthy and learned Professor appears to have deeply studied. The sermons are models of chasteness and elegance as pulpit compositions. There is nothing tawdry or affected; but every thing beautifully simple, and most admirably fitted to gain the attention and engage the affections of persons in the walk of life to which they were chiefly addressed. The selection of subjects, too, is exceedingly judicious. There is an excellent mixture of doctrinal, practical, and experimental truth, evincing the sound judgment and accurate discrimination of the preacher. He has evidently not been bred in the ordinary evangelical school; and we fancy has but an imperfect notion of the kind of phraseology which prevails in it; for occasionally there is the occurrence of a phrase which, in our sense of it, is objectionable; but to which, from the general scope and tenor of the discourses, it is evident that Mr. Le Bas attaches no improper idea.

The two volumes contain forty-one sermons. Recommending them to the attention of our readers, and praying that the respectable author may be long spared to witness his good confession before many who may be witnesses in India, as well as in Britain, to the power and efficacy of his preaching, we present the following ex-

tract, taken almost at random, from the conclusion of his first discourse on the "Voice in the Wilderness."

"Be it remembered, that the noblest distinctions, ever yet lavished upon man, were, in part, designed for a trial of his spirit. The Lord does not now, indeed, as he did of old, call men to his service by an audible voice, and consecrate them to it, from their mother's womb. But he does often confer on them such noble and capacious faculties, as seem to stand almost in the place of inspiration, and to dedicate the possessor to the cause of his country and his God. The very consciousness of such powers should bring the soul into perpetual and lively communion with Him who is the author of them. It is but reasonable, that a prodigality of gifts should bring the mind near to the Giver; that he, who is arrayed in the wealth and grandeur of intellect, or is endowed with vast strength of purpose, and energy of mind, should have his thoughts incessantly raised to the only source of those mighty endowments; and if his thoughts were so elevated, he would be in possession of the same secret as that by which prophets and apostles have overcome the world. *He would converse no longer with flesh and blood*; his soul would be in close and constant intercourse with the Father of Spirits; and he would, then, feel that a thought of pride is like a thought of rebellion and impiety; that ambition is but as a fever, bred amid the elements of a corrupt and disordered world; and the praise of men would come upon his ear, even as the murmurs of the ocean come upon the ear of him who is standing on the loftiest of the everlasting hills. He would learn the lesson of humility, in the presence of Him before whom all created greatness vanishes into nothing. His eye, accustomed to the majesty of Omnipotence, would lose all sense of human disproportions and distinctions. And thus might the greatest among men, become, like the Baptist, the meekest and lowliest of the servants of God.

"If, then, we must be ambitious, let our ambition take a course, in which it may go forward to eternity. Let it not dwell among perishable and transient things. Let it cease from Man, *whose breath is in his nostrils*, and let it soar upwards towards the presence of the Most High. We shall then have a career before us, in which no love of honour can be inordinate, and in which, every step gives an ampler prospect of the glory reserved for them that overcome."--pp. 113--115.

Sermons by Timothy Dwight, D.D. L.L.D. late President of Yale College. In two Vols. Edinburgh: Waugh and Innes. 1828.

These sermons are of a very different character, in some respects, from the former. They are more profound, more argumentative, and more entirely accordant in their phraseology with the sentiments of the best evangelical school. Our readers scarcely require to be informed of the character or peculiarities of Dr. Dwight's manner and style. Energetic, bold, and decisive, he appeals both to the understandings and the hearts of his hearers, in a manner which must have been very powerful and impressive. A number of the discourses were preached at the close of the College sessions, on the occasion of the young men taking their degrees, or appearing as candidates for the Baccalaureate; and at the ordination of ministers, which discover much knowledge of human nature and great fidelity. There are also two sermons on the nature and danger of Infidel Philosophy, a subject on which Dr. Dwight was eminently at home, and which he handles in a most masterly manner. These are the only two discourses in the volumes which have been before printed either in America or in England. There is a sermon on Revivals of Religion, in which Dr. Dwight explains their nature, and defends them from the objections of opposers. There is also one, which is said to have been the cause of not less than four revivals, and the conversion of many souls. As, under present circumstances, our readers may wish to know a little about this discourse, we shall give some account of it.

It is entitled "The Harvest past," and is founded on Jer. viii. 20. Dr. Dwight first adverts to the state of the people in whose

name the prophet utters the language, which he describes as most deplorable. He then proceeds to make a selection of cases to which the text may be properly applied. He notices only three; "Every person who still remains in sin, may, at the close of a year, usefully adopt this lamentation. 2. A season in which religion prevails, is also eminently a time of harvest; and such as lose this season, may well adopt, with regard to themselves, the lamentation. 3. It is peculiarly applicable to the state of a dying sinner." These topics are discussed with a great deal of point and solemnity. Still, we have read and heard many discourses quite equal to this in felicity and strong representation. The same remark we deem applicable to most of the American sermons we have seen, even by those ministers who have been most useful. It is not from the discourses themselves we can account for the remarkable revivals that take place. But this is not the place to enter on this interesting subject. The following passage, from the conclusion of this discourse, our readers will agree with us in regarding as not less beautiful than awful and impressive. It is on the prospects of the dying sinner.

"Before him, robed in all his terrors, stands death, the messenger of God, now come to summon him away. To what, to whom is he summoned? To that final judgment into which every work of his hands will be speedily brought, with every secret thing; to that Judge from whose sentence there is no appeal, from whose eye there is no concealment, from whose hand there is no escape. Through the last agonies lies his gloomy dreadful passage into the unseen world, his path to the bar of God. What a passage! What an interview! He, a hardened, rebellious, impious, ungrateful wretch, who has wasted all the means of salvation, prostituted his talents, squandered his time, despised his Maker, crucified afresh the Lord of glory, and done despite unto the

Spirit of grace, now comes before that glorious and offended God, who knows all the sins which he has committed. He is here, without an excuse to plead, without a cloak to cover his guilt. What would he now give for an interest in that atonement which he slighted, rejected, and ridiculed, in the present world; in that intercession on which while here he never employed a thought; and in that salvation for which perhaps he never uttered a prayer? The smiles of redeeming, forgiving, and sanctifying love are now changed into the frowns of an angry and irreconcilable Judge. The voice of mercy sounds no more; and the hope of pardon has vanished on this side the grave.

"To the judgment succeeds the boundless vast of eternity. Live, he must; die, he cannot. But where, how, with whom is he to live? The world of darkness, sorrow, and despair is his final habitation. Sin, endless and increasing sin, is his dreadful character; and sinners like himself are his miserable and eternal companions. Alone in the midst of millions, surrounded by enemies only, without a friend, without a comfort, without a hope, he lifts up his eyes, and in deep despair takes a melancholy survey of the immense regions around him, but finds nothing to alleviate his woe, nothing to support his drooping mind, nothing to lessen the pangs of a broken heart.

"In a far distant region he sees a faint glimmering of that Sun of Righteousness, which shall never more shine upon him. A feeble dying sound of the praise, the everlasting songs of the general assembly and church of the first-born trembles on his ear, and, in an agonizing manner, reminds him of the blessings in which he also might have shared, and which he voluntarily cast away. In dim and distant vision those heavens are seen where multitudes of his former friends and companions dwell; friends and companions who, in this world, loved God, believed in the Redeemer, and by a patient continuance in well-doing, sought for glory, honour, and immortality. Among them, perhaps, his own fond parents, who, with a thousand sighs, and prayers, and tears, commended him, while they tabernacled here below, to the mercy of God, and to the love of their own Divine Redeemer. His children also, and the wife of his bosom gone before him, have perhaps fondly waited at the gates of glory, in the ardent expectation, the cheering hope, of seeing him once so beloved, re-united to their number, and a partaker in their everlasting joy. But they have waited in vain.

"The curtain now is drawn, and the amazing vast is unbosomed to his view.

Nature, long decayed, sinks under the united pressure of sickness, sorrow, and despair. His eyes grow dim, his ears deaf, his heart forgets to beat, and his spirit, lingering, terrified, amazed, clings to life, and struggles to keep possession of its earthly tenement. But hurried by an unseen Almighty hand, it is irresistibly launched into the unseen abyss. Alone and friendless, it ascends to God to see all its sins set in order before its eyes. With a gloomy and dreadful account of life spent only in sin, without a single act of piety, or voluntary kindness to men, with no faith in Christ, and no sorrow for iniquity, it is cast out as wholly wicked and unprofitable, into the land of darkness and the shadow of death, there to wind its melancholy journey through regions of sorrow and despair, ages without end, and to take up for ever the gloomy and distressing lamentation in the text, 'The harvest is past, the summer is ended; but I am not saved.' Vol. II.—pp 419—421.

Sermons delivered at Beresford Chapel, Walworth. By Edward Andrews, L.L.D. In Two Parts, 8vo. London: Palmer. 1826—7.

In a notice of the first part of this volume, we promised that we should speak of the whole on the appearance of the second part. This intimation would long ago have been fulfilled, had we known how to characterise the style of Dr. Andrews' preaching, or to describe, within ordinary limits, the claims of the volume which he has laid on our table. This difficulty we feel as much as ever, and must, therefore, crave the forgiveness of the Doctor, and the indulgence of our readers, if we cannot satisfy them as to the merits of these discourses. We love simplicity, we admire what is beautiful, and we think we are even capable of feeling something of the sublime when it is presented to us; but we apprehend our ideas of these things have been formed in a different school from that of Dr. Andrews, and that there is no likelihood we should agree respecting them. We have no quarrel with him on this account.

"De gustibus non disputandum." He is perfectly entitled to have his own opinion on these points, and to act upon it too. We can make every allowance for the difference of mould into which the human mind is cast, and for the diversity of opinion which prevails respecting the best method of arresting the human attention, and gaining the affections of the soul to the Gospel of Christ. We have nothing of any consequence to notice in the sentiments of these discourses; but there is a marked peculiarity in Dr. Andrews' mode of treating subjects, and a still greater peculiarity in his style and phraseology. The following is a plan of one discourse, and it is a fair sample of the whole. The text is Dan. xii: 9. 13. "The words are sealed. Go thy way, Daniel: thou shalt rest, and stand in thy lot at the end of days." The heads and subdivisions of this sermon are the following.

I. The sealing. The words are sealed. This is true of the Gospel, it regards.

1. Conclusion.
2. Fixation.
3. Concealment.
4. Consecration.

II. Command. Go thy way, Daniel. This notes,

1. Check.
2. Alacrity.
3. Satisfaction.

III. The Promise. Thou shalt rest. This regards,

1. Faith.
2. Death.
3. Paradise.

IV. The Prospect. Stand in thy lot, &c. The term lot may regard,

1. Appointment.
2. Portion.

As to the expression, At the end of the days, it regards,

1. Time.
2. Eternity.

All this may be very ingenious and logical; but for our life we cannot perceive what light it throws upon the text or on the subject. It is in the highest degree artificial, and calculated to bewilder rather than to enlighten and instruct. But we again say, and we do it in the most sober seriousness, there is so much in these discourses we do not understand, that we are utterly at a loss what opinion to express. The author connects things together by principles of association of which we have not the least conception. He frisks and scampers about through the universe, at the strangest rate imaginable. With the most friendly feelings, and the most sincere desire of his usefulness, we would entreat him to rein in his fancy, to crop, with an unsparing hand, the luxuriance of his imagination; not to allow himself to be dazzled with tropes and metaphors, and the jingle of words, till he is lost himself, and leaves his hearers in a maze. He is, we doubt not, a man of genius and talents; but we should like to see him something more, and better than all, a sober, enlightened, judicious instructor. We trust the time is approaching when he will publish sermons of a far higher order than what appear in this volume, and we are sure he will then thank us, as we doubt not he will take in the most friendly manner now, our well-intended hints. We give a specimen, from two discourses, which, we assure our friends, is taken without the least effort at selection.

"The trumpet shall sound, and the dead shall be raised incorruptible, as it is written, 'Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs.' The hour is coming when they that are in their graves shall hear the voice of the Son of God. The paralytic

bands of death shall be loosed; the call shall be universal; dumb forgetfulness shall re-spring into life and action; and strange vibrations shall run along the dead. It will be a tremendous sound. We know not in what way given: whether by some miraculous column of air adapted to so vast an undulation, or whether the trumpet that sounded on Sinai will be detached from heaven's wall, to be inflated a third time; for at Christ's Ascension the same orchestra attended him; and how grand will be the shock no mortal fancy can conceive, when the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God. Then those sons of the morning, who shouted when the top-stone of creation was laid, will shout again, and change their natal anthem into a funeral dirge for falling nature's works; when precipitately down dashed in ruin, roll heaven's towers, and at every break the trumpet sounds, waxing louder and louder. It will shatter the air, and thunder through the deep; the dead will hear, and the dead in hell too; the lost of human race, who are listening every hour for it, in fearful expectation, as they now walk the ashes of despair, will hear it with dismay, as the signal which will renounce their bodies to their souls, and thus furnish to them a second medium of punishment. Oh, trifler! deride not while the sword of justice is preparing to leap from its scabbard, and wrath is already mantling in the cup."—PP. 88, 89.

"And what a Hallelujah will that be! what a meeting on the banks of the river, when our bliss is secure! How delightful our first walk in the garden, after the day of judgment is over, and we are safely received into the paradise of light! What recollections! what anticipations! glittering angels and lofty cherubims gliding by upon fanning wings, making heaven's odours more delightful, and flinging everlasting fragrance through all the air; flowers bright as stars, and tremulous as a tear; trees whose shadow is illumined with golden fruit; fresh-swelling cadences from distant harps, and sudden bursts of chorus from different companies, lost in the whirlpool of praise. Oh my soul! sit down and ponder these things, and then tell the dull earth it is unworthy of thy love. Let Dagon already feel the shaking, and fall immense and heavy from his pedestal, never more to be reared. Now! let the strain begin, and night, dark night, cover all the gemmed vanities that rise between us and the mountain of God! Strike up, seraphs! our hearts beat in unison, and thy sacred name, O Jesus, be the song!"—pp. 129, 130.

We had almost forgot to inform our readers, that there is an admirable characteristic likeness of the author prefixed to the volume.

Sermons, preached before a Village Congregation. By the Rev. Joseph Jowett, M.A. Rector of Silk Wiloughby. London: Seeley. 2 vols. 12mo. 1828.

In perusing these sermons, we feel as if we had got into a different region, as though we had made a transition "from Indus to the Poles." Not, however, because the former glowed and burned, and because the latter are cold and frozen; but, because in the one we seemed as though we had got entangled in a Bengal sunderbund, abounding in all that is gorgeous, astounding, and terrific, and from which there seemed no escaping with our lives, or at least with our understandings, (we are afraid our readers will think this beginning to be evident.) In the other, we glide along with the utmost comfort and enjoyment. The scenery is English, not Oriental. It is full of what the painters, we believe, call repose—all is sweet and calm—there is no glitter—no display—no attempt to astound, or to dazzle; but there is much to inform, to edify, and to rouse. Mr. Jowett has studied simplicity; we do not mean by this term triteness, silliness, or vulgarity; but plain, honest, yet dignified statements of truth and duty. The discourses are some of the fruits of a twenty years ministry, exercised exclusively in country villages. They are adapted to the most rustic audience, and yet not unworthy of the mansion or the palace. They are adapted to every class of society, because they are intelligible to all. There are forty sermons in the two vo-

lumes, containing a very considerable variety of subjects, calculated to alarm the sinner, and to instruct, reprove, and comfort the believer. They are more strictly evangelical than the discourses of Le Bas, and more adapted, as it is proper they should be, to minds of a different order and class. To families, and village preachers, we should consider them an invaluable treasure. From the discourse on "Christ weeping over Jerusalem," we give one extract.

"There is something inexpressibly awful, in the union between pathetic regret and unbending justice, which was on this occasion displayed by our Lord. Those who saw his grief, and knew the occasion of it, might perhaps have indulged a hope, that Jerusalem, even in her impenitence, might still be spared. But no; the attributes of God cannot thwart or oppose each other. And Jesus, while he feels as a man, will yet decide with righteous severity, as a divine and holy Judge. You have already heard the sad history of Jerusalem's fate. There, as you have seen, the Lord could pity—and yet punish. And will he not be equally faithful to his word, if we persist in our unbelief and impenitence? Consider how peculiarly dear Jerusalem was, as having been, for ages, the habitation of God, the scene of his visible worship, the city of kings and priests and prophets! Yet, when the awful moment arrived, down came the stroke of judgment, without one hope of escape. Then what hope of escape for single offenders, like you and me? What special claim have we upon God, that he should forget or falsify his word, and spare us, dying in our sins? Surely there cannot be a greater madness, than to suppose, that the Lord will be too merciful to turn the wicked into hell, when he hath expressly declared that he will do so. Yet this folly becomes greater a thousand-fold, when such an example as that of Jerusalem stares us in the face. That example shows, that God is merciful—merciful, beyond all calculation or precedent: yet it proves, at the same time, that mercy, long trifled with, must have an end. If, therefore, we persist in our sinful, or careless and thoughtless, course of life; the hour must shortly arrive, when it will be said of us also, my brethren, *If thou hadst known, even thou,*

at least in this thy day, the things which belong unto thy peace! BUT NOW they are hid from thine eyes."—pp. 304—306.

Sermons intended for the Use of Families, or to be read in Villages.
By W. Garthwaite. London:
Holdsworth and Ball. 1828. 8vo.

These discourses, twenty in number, are intended for family reading on Sabbath evenings; or for country village congregations. We consider them well adapted to both these purposes. They are full of sound doctrine, practical instruction, and faithful warning. There is nothing profound or original, which was not the aim of the author; but they contain that infusion of evangelical doctrine, which must ever render scriptural teaching interesting and useful. The style and method of treatment are judiciously adapted to the subjects, and to the kind of audience for which they are intended. The volume is the production of a respectable dissenting minister, who has been severely tried. We give a short extract, and recommend it to the patronage of our readers.

"Reflect on the suitableness and value of Christ's atonement. Do we value it? A man will value that which is his safety; as the man-slayer would value 'the city of refuge,' so the sinner values the hope set before him in the Gospel.

"Other refuge have I none,
Hangs my helpless soul on thee."

If we believe on him, then he will be precious to our souls. A due value for the sacrifice of Christ will lead to a dependence on it. It is on this you rest your hopes of pardon and acceptance, and you do not attempt to put any thing of your own upon a level with the precious blood of Christ. When you come before your Maker, this is what you plead, this is the argument you bring, 'Christ has died.' If you value it, there will be a constant application to it. It is not only at the first, when you saw the exceeding sinfulness of sin, that you understand the suitableness and value of the fountain opened, but as you go on, there

is new guilt resting on your minds, and new discoveries of imperfections, and every day that you live you need to look for relief to this source; and to come here as at the first you came. If you value this, it will be your boast and glory, you will not be ashamed to acknowledge him, by whose blood you are redeemed, but rather this will form a part of your songs, 'Worthy is the Lamb that was slain;' 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.'"—pp. 80, 81.

We have now, though we acknowledge in a very imperfect manner, brought before our readers, sermons by Churchmen and Dissenters, by Americans and Englishmen. It has been our object to speak the truth, and to speak that truth in love. They are characterised by different degrees of talent and genius; but they all contain the same truths, and evince the same spirit. It is delightful to know, that so large a portion of truth is so faithfully exhibited on both sides the Atlantic; and by men who, though they differ on other topics, are all one in Christ, and who must, therefore, regard one another as brethren, and rejoice together in promoting the same glorious cause. Grace be with all them that love our Lord Jesus Christ in sincerity.

A Commentary on the Epistle to the Hebrews, in Two Volumes
8vo. By Moses Stuart, Prof.
Sac. Lit. in the Theological Seminary at Andover, United States.
London: Miller. 1828. Vol. I.
pp. 348.

(Continued from page 427.)

IN our number for August we entered on the critical examination of the first volume of this interesting work, and furnished our readers with an analysis of the chief part of its contents.

We had advanced as far as the

32d section, which treats of the objection urged against the Pauline origin of the Epistle to the Hebrews, from the circumstance that it is more conformed to the Greek idiom, in the texture of its style, than the other productions of the Apostle.

In reply to this objection, Professor Stuart, after a very minute examination, and well-drawn comparison of the style of the Epistle in question, with those which are acknowledged to be from the pen of Paul, has clearly demonstrated, that there is decidedly more of *Hebrew* idiom in the former, than in any of the latter taken singly; while he has, at the same time, furnished a list of those words and phrases, occurring in the Epistle to the Hebrews, which he considers to be employed in a *Hebraistic* sense, or in a way different from what is usual in the Greek classics. Although we approve, in the main, of the selection of words and phrases which the Professor has made, still there are some of them, which we consider objectionable in their application to his purpose, and others in the interpretation of which we differ from him. Some of these we have already noticed, and a few others we shall now mention.

“Cap. ii. 11. Ἀγιαζόν and ἁγιαζόμενοι, making atonement for, and, those for whom atonement is made, or who are expiated: שָׁקַט and כִּפֶּר are both rendered by ἁγιαζώ in the Septuagint; and this word, in the classics, means to consecrate, to make or declare sacred,” (says Mr. S.)

Now we really do not see that there is much difference between the meaning attached to this word by the Septuagint, (according to Mr. Stuart’s own showing,) and that attached to it by classical writers; certainly not so much

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as to warrant the affirmation, that it is a pure Hebraism; although the classics had but very imperfect notions on the subject of *purity* or *sanctification*, which the word is employed to denote. It will be recollected, that the Hebrew term שָׁקַט above mentioned, admits of a considerable latitude of meaning, and is not always employed in a religious sense, or to denote *separation* and *consecration* to a sacred purpose; since we find both Jeremiah and Isaiah making use of it to express separation or selection for the purposes of war; and in some instances we find it employed to signify consecration to the purposes of idolatry, and even of prostitution; the radical idea being always that of *separation*, or *setting apart*. The same thing may be said with respect to ἁγιαζώ; and if it be affirmed, that this is a reason why the word is to be considered of Hebrew origin, it is enough for our present purpose to state, that this is not the reason given by Professor S. Had the writer of the Epistle to the Hebrews been a Greek by birth and education, rather than a Jew, a more natural and suitable expression, we conceive, could not have been suggested to his mind, than that under consideration, when speaking of those who were defiled or unclean, and who, therefore, needed to be purified, or to have their sins expiated, ere they could be consecrated, or set apart to the service of God, and received into his favour.

Ver. 14. Καταργήσῃ. It is surely incorrect to say, that this word is not used in an *active* sense by classic writers, as Mr. S. may be considered as affirming, when he states that, when employed by them, it signifies “to be idle, to remain sluggish or inactive;” whereas here it means “to de-

stroy, to render null or inefficient." *Cap. iii. 17.*

Προσώχθιζε, not a classic word (says Mr. S.); now the simple word *όχθεω*, or *όχθιζω*, frequently occurs in the classics, and in the very same sense in which its compound is used here; see Homer's *Iliad*, lib. 4, line 30, and lib. 7, line 454.

Cap. vi. 5. *καλὸν ῥήμα*, *promise of good*. In the classics, *ῥήμα* signifies declaration, or any thing uttered, (says the Professor,) and why not declaration, or *word*, in this passage, rather than *promise*?

Ver. 7. *Βοράνην*, according to Mr. S., signifies here any kind of *fruit* which the earth produces, corresponding with *עֵשֶׂב* in Hebrew; whereas in common Greek, it simply means *herbage*, or *vegetation*. We very much question this interpretation, believing as we do, that *Βοράνην* is a general term employed by the classics, to denote any kind of fruit which the earth produces, although it be most frequently applied to *grass* or *herbage*, because that is the most common production of the soil. The word is derived from the primitive *βοσχω* to feed.

Ver. 12. *μακροθυμίας*, *patient waiting*, (a word which I cannot find in the classics, says Mr. S. ;) we believe this word to be of very rare occurrence in classical authors: it is to be found, however, in *Plutarch*, ed. by Reiske, vol. 8. p. 345.

ἐπαγγελίας, the *promised blessing*; classic sense, *promise*, (says Mr. S. ;) but does this prove, that the word is Hebraistic?

Cap. vii. 3. *Ἀπάτωρ, ἀμήτωρ*, *without any genealogy of parents*. The classic writers, (remarks Professor S.,) apply these words to their gods, and to orphan children, in quite a different sense. That their practice in this respect,

however, is not universal, we think, may be proved by a reference to the *Ion* of *Euripides*, line 110, where the expression occurs in a sense very similar to, if not the same as, the one here.

Cap. vii. 5. *Ἀποδεκατόω*, to *tithe*, or take a tenth part, *עָרַר*, which our author states is peculiar to Hebrew Greek. We are not sure of the correctness of this assertion. The word *δεκατενω*, which signifies the very same thing as *δεκατόω*, occurs, we think, several times in the speeches of Demosthenes; (see at least one instance in Reiske's edition of that author, vol. 2. p. 617, line 22.)

Cap. ix. 26. *Συντελεία τῶν αἰώνων*, *the end of the former dispensation*; no where in common Greek, (says Mr. S. ;) while we grant the truth of the Professor's statement, relative to this expression, as he has rendered it, we are by no means prepared to admit, that his *translation* of it is correct, or that the expression itself is at all inconsistent with the *Greek* idiom. This is not the proper place for a discussion on the principles of correct translation, otherwise we should have availed ourselves of the opportunity, which seems here to present itself of offering some observations upon this subject, suggested by the words now under consideration. As an occasion, however, will be afforded us of doing this with more propriety, and probably to more advantage, at a very distant period, we merely observe, *en passant*, that it would, in our opinion, be much better to translate the above expression *literally*, than as our author has done it. The true meaning of the words is simply—"the end, or completion of the *ages*;" referring to those ages of the world, in which different editions, as it were, of the covenant of

grace were given to mankind, as the Adamic, Patriarchal, Mosaic, and Prophetic ages. The common rendering of this passage in our English Testament, is calculated rather to mislead, than to give a correct idea of the Apostle's meaning.

Cap. x. 1. τελειῶσαι, used here, (observes the Professor,) in a more pregnant sense than any classic usage gives it. So far are we from considering this word as of Hebrew origin, that we are rather disposed to think it is purely Grecian, and for proofs of this, we might refer to the very frequent occurrence of it, and the peculiar sense in which it is employed by Xenophon, in his *Cyropædia*.

Ver. 35. μισθαποδοσίαν, recompense of reward; not *sui generis*, as Mr. S. affirms; since we find it in *Thucyd. lib. 8. § 83*.

And the same may be said of μισθαποδότης, which Mr. S. asserts, he cannot find in classic Greek; although we believe it occurs in Xenophon, *Anab. i. 3. 9*.

Cap. xi. 3. Αἰῶνας, *worlds*, עולמים entirely Jewish, (says Mr. S. ;) we will not deny that the idea to be conveyed by the term here is Jewish; but in order to show this more clearly, the word should have been translated *ages*; since it relates strictly to those things or beings, whose existence is referred to some portion of *time*;—conveying to our minds not only the idea of *existence*, but of *duration* in a successive order. It is not so much a matter of *faith*, according to the Apostle's definition of it, as "the evidence of things not seen, and the substance of things hoped for," that the *worlds* were made by the word of God, as that the different *ages* of the world have been framed, concocted, or wisely appointed by the word of God, for the accomplishment of his purposes.

Ver. 7. δικαιοσύνης, *justifying*, of *justification*; in classics,—*equity*, *uprightness*, (says Mr. S. ;) now not only is the classical meaning of this word, as here given, the true one; but, we apprehend, it is the very meaning which we ought to assign to the language of the Apostle in this verse. It is another word that he employs to express justification, viz. *δικαιώσεις*, and also *δικαιώμα*, as in *Rom. iv. 25*, and *v. 16*, &c.

Cap. xii. 6. παιδεύει, *chastises* רב, and verse 7. παιδείαν, *chastisement*;—the meanings here given to these two words, the Professor remarks, are seldom, if ever, given in the classics. We admit, that *παιδεία*, rarely, if ever, means chastisement in the classic authors, unless the idea of *punishment* be considered as always associated with the discipline or education of youth, agreeably to the injunctions of Solomon on that subject. But is it necessary to translate the word by "*chastises*" in this place? We rather question this; especially as it is immediately followed by *μαστιγοί*, which properly signifies to chastise, castigate, *scourge*, &c. Would the passage not read better thus?—"For whom the Lord loveth he *disciplines*: and chastiseth every son whom he receives. If ye endure (or submit to) discipline, God dealeth with you as with sons; for what son (or child) is there whom the father doth not discipline," &c.

We regret that any words or phrases should have been enumerated in the Professor's list of Hebraisms, but such as were of *undoubted* Hebrew origin, as it must inevitably tend rather to weaken than to strengthen the argument he has founded upon them;—especially as he has stated that, in the selection he has made, he has aimed at taking *only* the more *obvious* words and phrases;

and that the list might have been much enlarged, by strenuously urging the principle, in all respects, of dissimilarity to the classic Greek writers. He has also stated, that the basis of his selection has not been, that an idea was peculiar to the Christian dispensation, and unknown to the classic authors, unless at the same time there was a phraseology, which was as foreign to the Greeks as the idea itself; for "if all the *ideas* which are not classical, (he very properly observes,) were to be the guiding principle in our selection, there would be no end of examples."

Notwithstanding the exceptions which we have made to the Professor's list of Hebraisms, we consider, however, that he has good grounds for the following remarks.

"I make the appeal now with boldness, and call upon those who assert the *almost classic style and manner* of our epistle, to produce more true Hebraisms, and more idioms foreign to the Greek classics, in any of Paul's acknowledged epistles. I will even venture to make another offer; which is, that I will show that some at least of his acknowledged epistles exhibit less Hebrew colouring, when they shall have shown that some of them exhibit more.

"It does not signify to beat the air, in this contest. *Assertions* are one thing; *facts* are another. If Origen and all the Greek fathers were to assert, that our epistle is Ἑλληνικώτερα than Paul's, it could not make it so. 'To the work of *examination*,' would be my reply. Let every critic go to this work, for himself, if he knows enough of Hebrew idiom to do it; and the result will be an abiding conviction, that Origen had as little reason for the assertion in question, as he had for the adventurous remark which he has made, on the use of the Greek article by the sacred writers. Origen's assertion, and every other man's, on this subject, can be brought to the test; and he who subjects them to this process, I am persuaded, will find himself brought, at last, if he will examine *impartially and fully*, to a firm conviction, that they are *mere assertions*, and nothing more."—pp. 320, 321.

In the 33d section of the work, some very judicious remarks occur

relative to the alleged Alexandrine hue of the Epistle to the Hebrews, in the course of which it is shown, with much ability that, even *admitting* the fact so strenuously urged by Eichhorn and Schulz, that there is a great similarity between the style adopted by Philo of Alexandria, and that of the author of the Epistle to the Hebrews, as well as a similarity in the sentiments expressed by each of them in their several writings; this would by no means prove that Paul could not be the author of the Epistle in question; for if so, then it might, with equal plausibility, be shown, that Paul could not be the author of many of the other writings ascribed to him, and which have been universally admitted to be his.—Nay more.—Since the whole New Testament Greek bears a close resemblance to that of the Septuagint and Apocrypha, which are admitted to be Alexandrine, therefore all the New Testament writers must have been Alexandrians, and educated in the Philonian School:—a circumstance which, if once proved to be true, would go far to invalidate the whole testimony of Scripture, and thus sap the very foundation of our faith.

The result of the Professor's examination of the style and diction of the Epistle to the Hebrews, we shall give in his own words.

"The conclusion, then, to be deduced, from the preceding examination, seems to be, that the arguments drawn from the style and diction of the epistle to the Hebrews, are not to be relied on as deciding the question against the Pauline origin of it. No case of this nature can be determined by *assertion*. Allegations made for such a purpose, if found to be contradicted by *facts*, are not to determine the manner in which the question before us is to be decided.

"One other thing may be said with truth, which has an important bearing on this question. If the *internal evidence* is altogether insufficient to decide the point

at issue in the negative, the external is equally so. Indeed, the historical evidence against the Pauline origin of our epistle is, as we have seen, so little, so vague, and for the most part so indirect, that we may well say, 'the objections have never been of an historical nature, but of a conjectural one.' They have arisen more from taste and feeling, than from tradition or testimony.

"On the whole, I must acquiesce in the opinion of Origen, which I repeat as the general voice of antiquity; IT IS NOT WITHOUT REASON THE ANCIENTS HAVE HANDED IT DOWN TO US THAT THIS EPISTLE IS PAUL'S. Nor should I differ materially from those, who, with Eusebius, can say τοῦ δὲ Παύλου πρόδηλοι καὶ σαφεῖς αἱ δεκατέσσαρες, fourteen epistles are CLEARLY and CERTAINLY Paul's. I consider, however, the form of the proposition, as stated by Origen, to be the most becoming, in regard to a point so controverted, and to contain, for substance, all which it is necessary or expedient for us to assert and to believe."—pp. 327.

Four short sections, from 35 to 39 inclusive, are occupied in discussing the questions, whether the Epistle to the Hebrews was or was not written originally by *Barnabas*—by *Luke*—by *Clement of Rome*—or by *Apollos*. A few considerations are then offered relative to the language in which the Epistle was written; and, notwithstanding the many Hebrew forms of expression it contains, and the extensive acquaintance with Rabbinical lore, and Jewish feelings, and mode of thinking, which its author appears to have possessed, Professor S. has very satisfactorily shown that it must have been originally written in the Greek language, and not in the Hebrew.

Having thus finished our *Analysis* of Professor Stuart's Preliminary Dissertations, we feel strongly disposed to take up each of them *seriatim et singulatim*, for the purpose of submitting them to a more close investigation, and noticing a few particulars in addition to the casual remarks we have already thrown out. But this would be to write a Commentary on the

work rather than a review of it, —might probably fatigue the attention of our readers, and would certainly detain them longer than we could wish from examining for themselves the contents of a volume which, we must say, has afforded us much pleasure and instruction in its perusal; which is calculated, most materially, to advance the cause of truth, and the interests of pure and undefiled religion; while, we doubt not, it will secure for its excellent author a solid and lasting reputation, both as a scholar and a Christian,—as an able disputant and a sound divine.

No lover of the Bible can read this work without interest; and no Biblical critic without admiration and a delight bordering on enthusiasm. Scarcely do we remember to have met with a work of a controversial nature, and on a theological subject too, which exhibited so much of the *suaviter in modo* with the *fortiter in re*—so much soundness and strength in argument, with so much candour and caution in the application of it. Mr. S. has shown himself at home in his subject. He writes as one who had studied with care the various topics he handles, and, as might be expected, he handles them well. If at any time he seems to speak with confidence, it is not with that confidence which approaches to presumption, and which, the more it is indulged, the more it offends: but with the confidence of a man who knows the ground on which he stands. His knowledge is evidently derived from long experience and observation, acquired by diligent study and patient investigation. As a proof of this, we need only refer to the volume before us, exhibiting, as it does, an extensive and accurate acquaintance with the Sacred Scriptures, a profound reverence

for their dictates, and an ardent love for the truths they contain, no less than a familiarity with the original languages in which they were written, and with the works of the most eminent biblical critics of ancient and modern times. The diligence and research every where discernible throughout the work cannot be too highly commended: while the methodical, and almost mathematical exactness with which the whole plan is laid out;—the clearness with which every topic is discussed;—and the fairness with which every argument is conducted,—every conclusion drawn—and every opponent dealt with—is beyond all praise. The young controversialist will here find a model well worthy of his imitation; while the most practised and skilful will find little to censure, but much to admire.

We would gladly enrich our pages with copious extracts from a work so well deserving the attention of our readers, but our limits forbid.

Having, however, promised that we should give, in the author's own words, the remarks which occur in the 24th section, on the comparison instituted for the purpose of ascertaining whether the Epistle to the Hebrews is the production of Paul, from the similarity between the doctrines it contains, and also between the form, method, and style in which it is written, and those of Paul's acknowledged Epistles, we must redeem this pledge by introducing the following extract.

"In the first place, without any hesitation, I concede thus much to those critics, who make light of the evidence drawn from such a comparison as has now been made, viz. that no evidence of this nature can ever afford what is equivalent to a *demonstration* of the fact, for the support of which it is adduced. But then, *demonstration* is what such a case neither admits nor de-

mands. If the writer's name were affixed to the epistle, it would not amount to proof of this kind; for might it not have been put there by another person, in order to answer some designs of his own? Nay, unless witnesses have given us testimony, who themselves saw Paul write the epistle, the proof is not of the highest kind that is possible; nor even then would their testimony establish the fact, unless we could be well assured of their credibility. By such a criterion, however, the genuineness of no writing, ancient or modern, can be examined. It is generally enough for us, that an author's name is affixed to a writing. *Prima facie*, it is evidence that it belongs to him; and it must be regarded as *sufficient* evidence, until it is contradicted either expressly, or by implication.

"Let us suppose now, that, after an author has published many pieces, and his style and sentiments have become well known, he publishes a composition of any kind, without affixing his name to it; can there be no adequate, no *satisfactory* evidence, that it belongs to him?

"This is the very question before us. I grant that *similarity*, or even *sameness of sentiment*, in different pieces, does not certainly prove identity of authorship; for the friends, or imitators, or disciples of any distinguished man, may imbe the same sentiments which he inculcates, and exhibit them in similar words and phrases. I grant that the primitive teachers of Christianity were agreed, and must have been agreed, (supposing that they were under divine guidance,) as to the fundamental doctrines of the gospel. But in respect to the *mode of representing* them; in regard to the style, and diction, and urgency with which particular views of doctrine are insisted on; what can be more various and diverse than the epistles of Paul, and James, and Peter, and John?

"The reply to this, by critics who entertain sentiments different from those which I have espoused, is that 'the writer of the epistle to the Hebrews was an intimate friend, or a studious imitator of Paul; a man of talents, who with unqualified admiration of the apostle's sentiments, mode of reasoning, and even choice of words, closely imitated him in all these particulars. Hence the similarity between the writings of Paul and the epistle to the Hebrews.'

"The possibility of this cannot be denied. Designed imitation has, in a few instances, been so successful as to deceive, at least for a while, the most sharp-sighted critics. Witness the imitation of Shakspeare which a few years ago was palmed upon the English public, as the work of that distinguished poet himself. Witness also the well known and long controverted fact, in

respect to the pieces ascribed to Ossian, which are now known to be a forgery. But after all, such attempts have very seldom been successful, even where the most strenuous efforts have been made at close imitation; and these, with all the advantages which a modern education could afford. How few, for example, of the multitudes, who have aimed at copying the style of Addison or Johnson, with the greatest degree of exactness, have succeeded even in any tolerable measure; and none in such a way, that they are not easily distinguished from the models which they designed to imitate.

“Just so it was, in the primitive age of the church. The Christian world was filled with gospels and epistles, ascribed to Paul, and Peter, and other apostles and disciples. Yet no one of these succeeded in gaining any considerable credit among the churches; and what little was ever gained by any of them, proved to be temporary, and of very small influence. This was not owing to want of exertion; for strenuous efforts were made by writers to imitate the apostolic manner of writing, so as to gain credit for their supposititious pieces. But all of them failed. Indeed, nothing can be more egregious, or striking, than the failure. A comparison of any of the *apocrypha* writings of the New Testament, with the *genuine* writings of the same, shows a difference heaven-wide between them, which the most undistinguishing intellect can hardly fail to discern.

“If then the writer of the epistle to the Hebrews was an imitator, a designed and close imitator, of the apostle Paul, he has succeeded, in such a way as no other writer of those times or any succeeding ones ever did. He has produced a composition, the sentiments of which in their shade, and colouring, and proportion, (so far as his *subjects* are common with those in the acknowledged epistles of Paul,) are altogether Pauline. Nay, he has preserved not only the order of writing which Paul adopts, but his mode of reasoning, his phraseology, and even his choice of peculiar words, or words used in a sense peculiar to the apostle. The imitation goes so far, it extends to so many particulars, important and unimportant, that, if our epistle was not written by Paul, it must have been an imitation of him which was the effect of settled design, and was accomplished only by the most strenuous effort.

“But here, while I acknowledge the possibility of such an imitation, I must from thorough conviction say, that the probability of it does seem to be very small. With Origen, I must, after often repeated study of this epistle, say, *The sentiments are wonderful, and in no way behind those of the*

acknowledged writings of the apostles: τὰ νοήματα τῆς ἐπιστολῆς θαυμάσια ἐστὶ, καὶ οὐ δευτέρα τῶν ἀποστολικῶν ὁμολογουμένων γραμμάτων, Euseb. Hist. Ecc. vi. 25. I cannot find any higher intensity of mind; any more exalted conceptions of the true nature of Christianity, as a *spiritual* religion; any higher views of God and Christ, or of the Christian's privileges and his obligations to believe in, love, and obey the Saviour; any more noble excitements to pursue the Christian course, unawed by the threats and unallured by the temptations of the world; or any so awful representations of the fearful consequences of unbelief and of defection from Christianity. The man, who wrote this epistle, has no marks of a plagiarist, or of an imitator, about him. Nothing can be more free and original than his thoughts, reasonings, and mode of expressing them. It is most evident, that they flow directly and warm from the heart. They are ‘thoughts that breathe, and words that burn.’ Where, in all the ancient world, did ever a plagiarist or an imitator write in this manner? A man who could form such conceptions in his mind, who could reason, and exhort in such an impressive and awful manner; has he any need of imitating—even Paul himself? No; it may be said of him, (what Paul on another occasion said of himself in comparison with his brethren,) that ‘he was not a whit behind the very chiefest of the apostles.’

“Then how could such a man be concealed, in the first ages of the church, when the memory of those who were very distinguished has been preserved so distinct, and with so much care and reverence, by ecclesiastical tradition? Men who can write in this manner, cannot remain concealed any where. And the writer of such an epistle, it would seem, must have acted a part not less conspicuous than that of the great apostle of the Gentiles himself.

“But antiquity, we are told, has attributed this epistle to distinguished men in the early church; to Clement of Rome, to Luke, or to Barnabas; each of whom is known to have been the warm friend and admirer of Paul.

“I know this has been often alleged. But, fortunately, there are extant writings of each of these persons, with which our epistle may be compared; and which serve to show how little foundation there is for such an opinion. But of this more hereafter. I merely say, at present, that the great body of critics, for some time past, have agreed in rejecting the opinion, which ascribes our epistle to either of the authors just mentioned.

"Who then did write it, if Paul did not? And what is to be gained, by endeavouring to show the possibility that some other person wrote it, when so many circumstances unite in favor of the general voice of the primitive ages, that this apostle was the author? That the church, during the first century after the apostolic age, ascribed it to some one of the apostles, is clear from the fact, that it was inserted among the canonical books of the churches in the East and the West; that it was comprised in the *Peshito*; in the old Latin version; and was certainly admitted by the Alexandrine and Palestine churches. Now what apostle did write it, if Paul did not? Surely neither John, nor Peter, nor James, nor Jude. The difference of style is too striking, between their letters and this, to admit of such a supposition. But what other apostle, except Paul, was ever distinguished in the ancient church as a writer? None; and the conclusion, therefore, seems to be altogether a probable one, that he was the writer. Why should all the circumstances which speak for him, be construed as relating to some unknown writer? Are the sentiments unworthy of him? Are they opposed to what he has inculcated? Do they differ from what he has taught? Neither. Why not then admit the probability that he was the author? Nay, why not admit that the probability is as great as the nature of the case (the epistle being anonymous,) could he expected to afford? Why should there be any more objection to Paul as the author of this epistle, than to any other man?

"My own conviction, if I may be permitted to express it, is as clear in respect to this point, as from its nature I could expect it to be. I began the examination of the subject unbiassed, if I was ever unbiassed in the examination of any question; and the evidence before me has led me to such a result."—pp. 204—209.

We cannot conclude our notice of Professor Stuart's book, without again expressing the high sense we entertain of its excellence, our conviction of its general utility to the cause of truth, and our earnest desire that it may be speedily followed by the second volume, and that the entire work may meet with that degree of attention which we doubt not it will justly merit. The Christian public in this country, we are persuaded, will not be insensible of the obligations under which they are laid to Dr. Hen-

derson for presenting them with an English edition of this volume, got up in a manner worthy of the London press, and with an accuracy which does it credit to the able and learned editor.

Reply to the Rev. Hugh J. Rose's Work on the State of Protestantism in Germany. By Dr. K. G. Bretschneider. Translated by a Layman of the Church of England, with Notes, &c. 8vo. pp. 63. Price 2s. 6d. 1828.

FREDERIC II. of Prussia, often called the great, by the vigour of his character, the celebrity of his victories, his popularity during a reign of near fifty years, and the seductive talents of Voltaire, Nicolai, and others whom he fostered, enabled his iron-hearted infidelity to make at length a dreadful inroad upon the doctrine and the morals of the German Churches, both Lutheran and Reformed. Disguised deism intrenched itself in both the parish pulpits and the university chairs. The metaphysics of Kant, though more justly applicable in the contrary direction, were employed to gloss over infidelity and model Christian theology to an infidel taste. The powerful and ever-reiterated displays of talent and learning, perverted to this bad cause, astounded and subdued many studious and estimable persons, so as to betray them into the notion that positive theological doctrines were not essential to personal religion, and that the moral spirit of the Bible might be preserved, while all its supernatural relations were surrendered to extirpation; they being regarded as a mythic, accommodated, temporary clothing of independent truths. These opinions, under a diversity of modifications, have formed the *Antisupernaturalism* or *Neologism* of Ger-

many. We have not room, at present, to enter into any fuller disquisition upon this plausible, fascinating, and ruinous system.* In its birth-place, and where had been the loftiest thrones of its power, it is now, by the mercy of God, the power of the Gospel, and the evidence of triumphant truth, falling into a rapid decline. The attack made upon it by Mr. Rose, in Three Sermons before the University of Cambridge, published with an appendage of Notes, was earnest and well-intentioned, but extremely injudicious in its manner and management. That gentleman showed himself to be but very superficially acquainted with the nature and extent of the evil which he denounced; and he could propose no remedy but a coercive power, by human authority to restrain theological discussion! Over such an assailant, victory was an easy achievement; while the *real merits* of the question might be left untouched. In the powerful hands of Dr. Bretschneider, a man of solid learning, acute to discern his antagonist's weaknesses, and a thoroughly practised logician, Mr. Rose makes a distressed figure. But though Bretschneider has severely chastised the ill-qualified reprover of his countrymen, he has gained *no triumph for his cause*. He has aimed at exposing his antagonist's feebleness and nakedness, and he has succeeded: but he has been most careful to hide the numerous facts which cannot but be well known

to him, and which would demonstrate the fundamental justice of all that is essential in Mr. Rose's representations. An excellent Lutheran clergyman, in the Principality of Anspach, the Rev. Mr. Brandt, has given this just description of the pamphlet. "The publication of Dr. Bretschneider, in reply to Mr. Rose, appears to me to be composed more in the spirit of an advocate at the bar, than of a Christian apologist. An advocate makes it his object to roll off every thing blameable from the cause which he defends, however perfectly known it may be to him, or to draw a veil over it; and, at the same time, to throw all the blame that he possibly can upon his opponent. A Christian apologist takes quite a different course. He respects truth: he allows the weak parts of his cause, if truth require him to do so: and, if he can point out faults in his adversary, he does not triumph over him, but gives faithful admonition with brotherly kindness. To bring proof of our adversary's errors, does not free us from our own errors and sins; and to return injury to him brings us no compensation for the injury which he may have done us." (*Homiletisch-Liturgisches Correspondenzblatt*, 19th Sept. 1827.)

Another translation of this pamphlet has been published by a respectable clergyman, the Rev. W. H. Evanson, which is much better executed than the present. We observe, however, that both he and the present anonymous translator adopt the extraordinary course of retaining the German form of the baptismal name of their author, *Karl Gottlob*, instead of *Charles Theophilus*. Can they be ignorant that this is contrary to good usage and to propriety? Would they write in English

* We may be allowed to remark, that a series of articles upon this subject, largely entering into the characters and influence of Neologism, have appeared in the *Eclectic Review*, during the past and the present years; in particular, a review of this work of Bretschneider's, in Nov. 1827, containing a translation of its most important parts.

Franz, Ludwig, Georg, Wilhelm, Friedrich; instead of *Francis, Lewis, George, William, Frederick*? To what grotesque absurdities would translation reduce our honest English, if proper names are to be retained in the form of every different language out of which a translation is made!

Of this translation itself, we are compelled, with regret, to speak in no commendatory terms. It is miserably executed. In very numerous passages the meaning is obscured, or twisted to a wrong direction, or quite mistaken: and thus the representation of each branch of the argument, and the impression from the whole, are made dark and

dull; instead of being a faithful exhibition of the clear and spirited manner of the original. It is evident, that the translator is extremely deficient in his acquaintance with both the *subject* and the *language* of his author. The notes are brief biographical notices: and, though true, as far as they go, being fairly acknowledged as taken from Winer's Manual (an arranged catalogue or index of theological works), and the French voluminous "*Biographie Universelle*;" yet it is scarcely possible that a compiler, who knew any thing of the characters of the men thus mentioned, and who felt any interest in the subject, could have left them in so meagre and unsatisfying a state.

LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

HYMNS, chiefly on the Parables of Christ. By D. E. Ford. Westley. 12mo. 2s. 6d.—It is one thing to write rhymes, and another thing to write poetry; yet there are scarcely any two things more frequently confounded. A certain class of words, put in a certain order, and forming a certain number of syllables, which at the best make perhaps but a tolerable versification, are often mistaken for real poetry; and the modest youth, who has just begun to try the harmony of words, is often complimented in the friendly circle, as "a poet." A person, however, who has ability to write good classical English, who has an ear for prosody, and is capable of expressing himself in a mellifluous flow of words, may write upon any subject, whether parabolic, or moral, and may present a good composition, a smooth versification, an harmonious rhyme, without one single feature that could be called poetic.

When such productions are submitted to the eye of a poet, whose feelings are as delicate as his poeti-

cal taste is accurate, it has often pained us to see the dilemma to which the bard has been reduced in attempting to give an opinion on the production before him. His own fine eye, "with a wild phrenzy rolling," has seen at a glance almost any thing but poetry, and yet the kindness of the friend has deterred him from expressing the opinion, that musical prose was not the essence of poetical imagination.

Without pretending to the inspiration of poets ourselves, we venture to give our judgment on the neatly printed volume of hymns before us: And we are happily relieved from entering critically into its poetical character, from the very moderate share of praise with which the author intimates he shall be satisfied: he says, "If this little work should, in some few instances, profitably assist the meditations of the closet, or the offerings of the domestic altar, its author will be thankful and contented."

The author is already known to the world, both by his pulpit and

musical talents, and we think the specimens we have given of the volume, will afford no unfavourable idea of Mr. Ford's talents, as a writer of hymns. We select another for its elegance and its brevity.

THE WATER OF LIFE.

Rev. xxii. l. 17.

"We hear the invitation,
Which bids the thirsty go—
Where streams of free salvation
Like crystal rivers flow.

"The welcome call attending,
Thither our souls repair,
And o'er the fountain bending,
Find sweet refreshment there."

We only add, that we hope our author will abundantly realize his wish, and that the possession of it may make him "thankful and contented."

AN ESSAY ON EVIL SPIRITS; or *Reasons to prove their Existence, in Opposition to a Lecture, delivered by the Rev. N. T. Heineker, in the Unitarian Chapel, Bradford. By William Carlisle. 12mo. Price 3s.*—Those who know any thing of modern Socinians, will feel no surprise at the most wild and extravagant opinions they may advance. They can either explain away, or expunge the Scriptures, or turn them into senseless allegories, as best suits their purpose. Most of them, like the ancient Sadducees, deny the immortality of the human soul, and the existence of good and bad angels. One has called Socinianism "the half-way house to infidelity;" another has called it "the act of dilapidation, as opposed to the science of building;" and a distinguished individual has termed it "Christianity in the frigid zone." A very slight acquaintance with the writings of Priestley, Belsham, and other leaders of the party, will prove that these representations are not ill-grounded. Mr. Carlisle has certainly made good his main position, and scattered the sophisms of the Rev. N. T. Heineker as dust to the wind. The reader will also find many miscellaneous observations well worthy of his attention.

THE EXISTENCE, NATURE, AND MINISTRY OF THE HOLY ANGELS,

briefly considered as an important Branch of the Christian Religion, contained in the Volume of Divine Revelation. 12mo. Price 2s. 6d.—The ministry of the Holy Angels is not perhaps quite so much overlooked by modern divines, as the author of this essay seems to imagine; yet it must be owned, that the subject deserves more attention than it has received. But where are the persons, competent to enter upon the discussion of such a theme? It requires learning, judgment, taste, piety, and patience, which comparatively few possess. Where the requisite qualifications are wanting, a few common-place ideas on a subject so sublime, will never awaken any lively interest. We should, therefore, be as happy as the writer, to see some able theologian employed on this important point of revealed truth.

WHAT HAVE I BEEN ABOUT? or, *Infidelity silenced by the Testimony of Truth. By the Author of Jessy, &c. 18mo. Price 2s. 6d.*—We will not deny the possibility of such a story as this doing good, but we think a plain narrative of facts much more likely to be useful.

SELF-EXAMINATION. 12mo. Price 3s.—The anonymous author of this piece is evidently a man of talent and piety. His object has been rather to profit than to please; and he enforces a duty to which almost every one feels reluctance, by many weighty arguments and serious persuasions. He who sincerely wishes to enter the interior regions of his own mind, and ascertain his state and progress in relation to spiritual things, will here find much direction and assistance.

THE WAY OF SALVATION AND OF CHRISTIAN EDIFICATION: an *Essay. By the Rev. James Churchill, Thames Ditton. London. 1828. Price 3s.*—This essay is an amplification of a discourse delivered by the author thirty years since at the Rev. J. Griffin's Chapel, Portsea, and subsequently published at the request of numbers who heard, and were profited by it.

We were prepared to expect, from the title page, that the work would have been divided into two distinct parts; each part containing its ap-

propriate sections or chapters, but in this anticipation we were disappointed.

The subject of the essay is considered as one, and is divided into four chapters; the 1st, on the Place and Characters appertaining to Christ in the Plan of Salvation; 2d, on the Impossibility of Righteousness by the Law; 3d, in what Way the acknowledged Insufficiency of our Obedience to the Law establishes the Importance of the Saviour's Death; 4th, the Way of Christian Edification.

This division is not so logical in its form, nor so accurate in its statement, as would seem desirable.

The phrase "Way of Salvation and of Christian Edification," implies a distinction perfectly unnecessary. The "Way of Salvation" is, indeed, commonly restricted to the mode of a sinner's acceptance with God; but assuredly, in the scriptural sense of the term, salvation includes "Christian Edification," by which the believing penitent is morally fitted for the "service of the skies." Salvation and holiness are inseparable and identical. Christian edification, or sanctification, forms an integral and essential part of that "way" through which free and everlasting salvation will be attained and enjoyed.

Though we feel some objection to the distinction implied in the title of the book, yet we feel happy in perceiving no dissimilarity between our views and those of the esteemed author, with regard to the subject of our remarks. The fourth chapter, "on the Way of Christian Edification," is evidently intended by the author as the continuation and consummation of his Essay on the "Way of Salvation;" and contains some interesting and important observations on the different means by which the Christian may attain a "meetness for heaven."

There is too exclusive an attachment to the first principles of the oracles of God, too long a continuance of the first stages of the way of salvation, too little solicitude to go on to perfection, and to press along towards the mark for the prize of their high calling, on the part of many who have set out for "God and heaven." Mr. Churchill, however, anxious that his readers, whom he first directs

into the "narrow way," should not stand still therein, and therefore informs them how to proceed, specifies some of the means appointed to facilitate their progress, and urges them to perseverance in their course, that they may safely reach the "promised land."

We do cheerfully recommend this plain, scriptural, and unpretending volume, as containing a clear and sensible account of the way of a sinner's acceptance with God, and of the means of his moral preparation for heaven. It is well adapted to be placed in the hands of sincere inquirers after truth, and young travellers in the Christian Way.

It is truly liberal and catholic in its spirit, and may be read with interest and profit by Christians of every name who love the "truth as it is in Jesus."

HISTORY AND DESCRIPTION OF THE PARISH OF CLERKENWELL, *embellished with numerous Engravings.* By J. and H. S. Storer. *The Historical Department* by T. Cromwell, *Author of Oliver Cromwell and his Times, &c.* 12mo. pp. 448. 33 Plates and Plans. 14s. Sherwood, Gilbert, and Co.—When we recollect that London is almost coeval with the Christian era, and has been the stage on which the busy affairs of our country have been acted for more than seventeen centuries, we cannot wonder that every portion of it is rich in historical associations, and *maugré* the spirit of modern improvement in antiquarian remains. Yet most of the busy sons of our Metropolis hurry through the districts where philosophers, poets, and patriots laboured, and martyrs bled, with as little emotion, or even recollection of the past, as if they were traversing the streets of Sidney, but yesterday recovered from the dominion of jackals and kangaroos. We much approve, therefore, of the plan adopted in the highly-interesting work before us, of exploring all that is curious in a particular parish, and bringing it before the eyes of its inhabitants, and the public, by which a taste for antiquarian inquiries will be found, which, to an intelligent subject of it, will people our streets with the shades of our ancestors, and render every walk, through its crowded districts, subservient to knowledge and feeling of the best kind.

The Parish of Clerkenwell is pecu-

liarily rich in subjects of this sort, and were it in harmony with the general design of our work, we could entertain our readers with many interesting details. Our design, however, is to commend the spirit in which this work is executed. Antiquarians have usually manifested great abhorrence of Dissenters, and however curious or instructive the historical details respecting them may have been, they have generally been excluded; and though their doings may have been as entertaining and useful too, as some old monk, about whom many a page will be occupied, yet they seem to act on the principle of one of the Prelates, now on the Episcopal bench. "Let them alone, say nothing about them." The Editors of this work have been of another mind, and thus we have very liberal, and, we believe, accurate notices of the Quakers' Meeting and Workhouses, Claremont Chapel, Hermes' House, the residence of the celebrated William Huntington, Spa-field's Chapel, and every other subject of interest relating to the Dissenters in the district.

The following extract will afford a good specimen of the style in which the work is executed, and contains much information respecting the Countess of Huntingdon's connexion.

"Spa-fields Chapel was founded, as a chapel, by the late Selina, Countess of Huntingdon; but it was previously adapted to a purpose the most opposite. Noorthouck writes, 'On the south side of the Spa-field is an humble imitation of the *Pantheon* in Oxford Street, calculated for the amusement of a suitable class of company. Here, apprentices, journeymen, and clerks, dressed to ridiculous extremes, entertain their ladies on Sundays, and, to the utmost of their power, if not beyond their proper power, affect the dissipated manners of their superiors.' Within three years from the date of these observations, i. e. towards the end of 1776, the building, not answering the purposes of its originator and proprietor, (a retired publican, named Jackson,) became vacant; and being taken by the Rev. Messrs. Jones and Taylor, two clergymen of the Church of England, was by them opened for the propagation of the tenets usually styled *evangelical*. On the morning of Sunday, July 6th, 1777, the first sermon was preached within these walls, by Mr. Jones, from Gen. xxviii. 19:—"*And he (Jacob) called the name of that place BETHEL; but the name of that city was called LUZ at the first.*" The sermon was afterwards pub-

lished, with the title of "*Aulim-Luz*." The epithet, *Pantheon*, being now dropped, the structure took the title of *Northampton Chapel*, from its standing on part of the estate of the Northampton family. About the same time, the greater part of the large garden in the rear, formerly devoted to tea-drinking parties and the pursuits of pleasure, was taken by some individuals unconnected with the newly-created chapel, and by them converted into a burial-ground. These proceedings excited the attention of the minister of the parish, the Rev. William Sellon; and, at his instance, Messrs. Jones and Taylor were cited before the Ecclesiastical Court, for preaching, although members of the Establishment, in a place not episcopally consecrated, as well as for performing divine service there, contrary to the expressed wish of the minister. By this measure they were silenced in February, 1779.

"The Countess of Huntingdon now took the chapel under her protection; and, on the 28th of the next following month, it was re-opened under her auspices by the Rev. T. Haweis, (afterwards Dr. Haweis) one of her chaplains. She also took up her residence in the adjoining house, in order that the chapel might be deemed her's in right of her peerage. This gave rise to a new question in the Ecclesiastical Court, which was decided against her ladyship; and her preachers at Northampton Chapel were in consequence reduced to the alternative of giving up their connection with this place of worship, or with the Established Church. Two of them, Messrs. Haweis and Glascoot, hereupon ceased to officiate at the chapel; while two others, Messrs. Wills and Taylor, preferred seceding from the Church of England, vindicating their conduct in a letter to the archbishops and bishops, and continued their services as before. From that period to the present, the success of Northampton, or Spa-fields Chapel, has been distinguished: nor has prosperity less attended the operations of the connection of which this chapel was the fountain-head, and of which Lady Huntingdon was the fountress. The doctrines of this connection, it is generally known, are those of the Calvinistic Methodists.

"The body of the chapel is a rotunda; the windows numerous; the walls brick, finished with a cornice supported by brackets. The roof is a slated cupola, surmounted by a lantern, on which formerly stood a figure of *Fame*, removed on the conversion of the structure to its present purposes. Vases are placed at equal distances round the cornice. The entrances are by two somewhat strange-looking

projecting buildings, one of which is semicircular and embattled, and has the inscription on its front, 'Spa Fields Chapel, 1779.' Within, the dome is neatly ornamented, and the whole has a pleasing appearance; to which, however, the circular form, and the double range of galleries running round, give an air that has been judged too theatrical. But, by the same circumstances, the sight and hearing of the auditors are unusually well provided for; and these, assuredly, are the most important considerations in a place of worship that will accommodate more than two thousand persons. Behind, looking upon a garden, are two projections to correspond with those in front, and adjoining, a building inscribed 'Committee-Room, 1780.' Eastward, is the extensive burial-ground, which remains, as at first, a separate property, unconnected with the chapel. In the burial-ground was the large ancient pool, called the *Ducking-Pond*; 'at which,' says Seymour's Survey, 'a sad mischance once happened, viz. the 19th of January, 1633; when six young lads going to sport themselves here upon the ice, the ice broke, and they all fell in and lost their lives, to the great grief of many that saw them dying, and of many more that saw them dead, as well as of their parents.' This pool is remembered by many inhabitants of the parish: it was provided with a boat by the proprietor of the *Pantheon*, and was thus made subservient to the amusement of the original frequenters.

"In the chapel are held the annual conferences of the trustees and ministers of the connexion. The large house, adjoining on the east side, is the Society's property, and is applied to the accommodation of the officiating ministers here, and at Zion Chapel, Whitechapel; which latter, like Spa-fields' Chapel, was originally a species of theatre. In this house, on the 17th of June, 1791, in her 84th year, died the Right Hon. Selina, Countess-Dowager of Huntingdon. She was born Aug. 24, 1707, and was the second daughter, and one of the three co-heiresses, of Washington, second Earl Ferrers; was married June 3, 1728, to Theophilus, Earl of Huntingdon; and had issue four sons and three daughters, of whom the Countess of Moira, mother of the late Marquis of Hastings, was the only survivor. Her ladyship had been a widow forty-five years; and was buried, agreeably to her will, in the same tomb with her deceased lord, at Ashby-de-la-Zouch, Leicestershire, in a plain black coffin, but dressed in the suit of white silk she had worn at the opening of one of her chapels in Goodman's-fields. Of such chapels, she had founded, either in whole or in part, sixty-

four; and her whole property and influence were devoted to their support, and to that of a college at Trevecca, South Wales, for educating young men for the ministry, which was opened in August, 1768, by the Rev. George Whitefield, but has since been removed to Cheshunt, Herts. Those, therefore, who differed from her tenets, could not but respect the disinterestedness of her views; and many admired the ardour of her zeal, even of those who deemed it mistaken or misapplied. So extensive, indeed, were her religious concerns, that her trustees, and their committees, to whose direction and solicitude she bequeathed them, found, and have continued to find, the objects entrusted to them such as require no small portion of her own diligence and spirit, the full influence (if we may so speak) of the mantle of the departed, in order to perfect and support them agreeably to her designs. In the occupation of the Chapel-house she was succeeded by her pious friend and imitator, Lady Ann Erskine: it is at present the residence of Mr. H. F. Stroud, one of the four now acting trustees."—pp. 294—298.

The work is embellished with more than fifty views, plans, &c., executed with the accustomed neatness and fidelity of the Messrs. Storer, who, we trust, will receive for this, as they have done for their former works, the well-earned and liberal patronage of the public.

WORKS PREPARING FOR PUBLICATION.

Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind. By the late Jonathan Dymond, Author of "An Inquiry into the Accordancy of War with the Principles of Christianity," &c. In 2 vols. 8vo. printed on fine demy paper, with new type. Price £1. 1s. extra boards.—Mr. Belcher, of Folkestone, is preparing for the press, in a 12mo. volume, *Studies in Divinity*; a series of Essays on the leading Doctrines of Christianity.—*Allegiance to Christ, Liberty of Conscience*: two Sermons preached at Coggeshall, Essex, on Lord's day, 24th August, 1828, to commemorate the Bartholomew Day ejection of the two thousand Nonconformist Ministers. By A. Wells. Holdsworth. 2s.—*The Family Monitor*; or, a Help to Domestic Happiness. By the Rev. John Angell James. 12mo.—*Objections to the Doctrine of Israel's future Restoration to Palestine, National Pre-eminence, &c. &c.* In Twelve Letters to a Friend.—*The Memoir of the Life of the Rev. J. Cockin, late of Halifax.* By his Son, the Rev. John Cockin.

MISCELLANEOUS INTELLIGENCE.

DIVISION AMONG THE QUAKERS IN AMERICA.

(To the Editors.)

"GENTLEMEN—Observing in your Journal for August, 1828, p. 442, an article entitled, 'DECLENSION OF THE AMERICAN QUAKERS,' which imputes to a 'large part' of them, that they 'have abandoned the doctrines of Revelation, and embraced Deistical opinions.' Were this really the case, you might well deeply and 'sincerely sympathize with the members of the Society of Friends in this country,' with some of whom you are doubtless acquainted.

"You say the information you have received has been partly 'from private sources.' You add, 'As this change has now become the subject of newspaper intelligence, both in Germany and England, we record the circumstances that have come to our knowledge.' What these private or public sources of information may be, I know not. If you have any that can support such allegations, pray produce them, or, at least, give us a reference to them. For these are grave and serious charges, and may, if not contradicted on better authority, excite unjust prejudices against a much larger body of Friends than are to be found in Great Britain and Ireland.

"It is well known, as you state, that Elias Hicks is 'an aged and influential minister amongst the Friends in America. But he has neither been the author, nor an advocate for such a 'defection,' or 'lamentable devastation,' as you have described in such frightful colours. Yet you are quite correct in saying, 'a complete separation in the Society,' in that country, *has taken place*, in some of the States, and by the latest account, was proceeding in others. However, you are not warranted in saying, that Elias Hicks 'unhesitatingly avows, in his public labours, sentiments which are subversive of Christianity.' On the contrary, he zealously advocates its cause, and uniformly asserts the divine mission of Christ, as his extemporaneous discourses, taken down in short hand, and published, will conclusively prove. 'Had there been,' you say, 'in the Quaker communion, a body of learned ministers,' this lamentable devastation would have been avoided, and whilst we sincerely

sympathize with the members of the Society of Friends in this country, on the *painful fact*, we cannot but regard *this event* as resulting from the want of a separate and educated ministry.' This, I have no doubt, is most sincerely your deliberate conviction, but you may be assured it is not that of the Society in this country, and especially that of its leading members, the ministers and elders among them.

"You have, Gentlemen, permit me to say, from erroneous information, wholly mistaken the true character of the separation which has, and is taking place among their transatlantic brethren. 'For a long time, as the public generally know,' say the Editors of the Mechanics Free Press, a Philadelphia paper, published a few days after the memorable 21st of June, 1828, 'an unfortunate controversy has existed in the Society of Friends, which at length has rent them in twain; and this respectable fraternity, which has so long withstood the sneers of the thoughtless, the anathemas of the bigotted sectarian, the persecution of the church militant, and the scorn of the worldling, is now divided into two hostile parties. Each of the parties assert that they are Quakers, in the true sense of the word, and that the others are separatists from their body. One of them claims to be peculiarly right, and has assumed the epithet of *Orthodox*, in contradistinction to their brethren, whom they stigmatize as the *Heterodox*, or Hicksites. With the same justice, as far as the general argument goes, the Hicksites—if for the sake of distinction we must so call them—say we are the *Orthodox* Friends; we believe, and profess, and practise, the opinions, and doctrines, and discipline of our early founders, and you are the pretended *Orthodox*, or, in fact, separatists from us. Thus stands the question. We are not about to argue it in favour of one or the other; we will, however, honestly express an opinion, which may be received for just as much as it is worth. We are not Quakers, and cannot therefore be supposed to have an undue bias to either side. We have read most of the writings of the early Friends, whose names at this time of day would carry, or ought to carry any weight; and a conscientious honesty compels us to declare that, in our opinion, those who adopt the views of Elias Hicks come nearer to the faith and

discipline of the founders of the sect, than their opponents. This, however, is a point we have already said we are not about to argue; but one idea has occurred to us, which, to our minds, renders the question conclusive. It will be remembered, that, not long since, great efforts were made by the self-styled Orthodox to establish a creed—a written creed!!! which was to serve as an unerring test of fellowship, and which those who subscribed not, were rendered, we suppose, obnoxious to the anathemas to which the dissentients from an older creed are held subject. Now we know nothing of Quakerism; our reading has been in vain, and our faith and common sense are also vain, if this be not striking, with one fell swoop, at the very root of Quakerism.'—

"But we are travelling somewhat beyond the bounds we have prescribed to ourselves. The separation of which we speak, has left in the hands of the *orthodox*, in a great measure, the property which originally, and at this time, properly belongs to the *Society*, and not to an individual branch of it. 'Possession,' says the proverb, 'is nine points of the law,' and, notwithstanding the peaceable mode in which the discipline of the *Society* prescribes for the settlement of differences and disputes among its members, the *orthodox* were determined, with a worldly-mindedness, which, in theory, is wholly at variance with the principles of the *Society*, to hold fast, and appropriate exclusively to themselves, that which of right belonged not to them, as a part of the *Society*, but to the *Society* generally. One of these contested properties was the ground for the burial of the dead—a spot made sacred as the repository of some of their esteemed members, who had left this state of trial for that of their eternal repose or reward. To this last sanctuary of mortality have the *orthodox*, since they have assumed the exclusive possession of the spot referred to, refused the admission and depository of the corpse of a departed brother, who was not [supposed to be] of their creed. An instance of this kind has but rarely occurred in the history of Protestantism. It partakes more of the bigotry and superstition of the dark ages, or the ignorance, the deplorable ignorance, of those countries exclusively Catholic, and which have not yet emerged from the chains of slavery and barbarism, than the genius of that religion, of that sect particularly, whose original bond was brotherhood, benevolence, peace, and charity; and the customs, habits, manners, and laws, of that country where there is no predominant church, but where every man may think and act in

religious matters as to him seemeth good and right, with no one to condemn, hinder, or make him afraid, but that great and good Being who bestowed upon him the faculty of thought, and who has implanted, in the breast of every man, a ray of that divinity which will guide in the way of peace and happiness. The self-elected judges of conscience, however, chose to proscribe, condemn, and exclude. The body of a *heretic* was not to pollute their sanctified soil.* This might have been the *religious* notion, but we think we are not uncharitable when we ascribe the feelings which actuated the conduct of the '*orthodox*,' to a principle which, upon the minds of the '*strictest of the sect*,' operates too often, we fear, with an impetus which bears down all higher considerations. Mammon, the god of this world, who continually urges upon his disciples to 'get all they can, and keep all they get,' had at least a share in their councils. Mammon was the first god in their trinity, bigotry held the second place, and persecution, proceeding from the first and the second, formed the unholy unity.'

"In this state has the *Society* long been held, until lately, that portion of them who are called by some *Hicksites*, by others *Liberals*, and by others *Heretics*, determined to assert their rights: and they began about it in the way which law, reason, common sense, and the universal practice in such cases pointed out. They were denied, as we have already stated, access to the common burying ground of the *Society*; upon which, with proper assistants, they went, and were about breaking down the wall of the inclosure, with a view to erect a door, or gate, for their separate ingress and egress to a property of which they considered themselves at least joint proprietors, and which neither law, nor any other power, either religious or moral, had as yet deprived them. In the act of operating upon the wall, no assault having been committed, except upon the inanimate bricks and mortar, no threats used, no personal injury intended, no person having any thing to fear or apprehend, as regarded his own personal peace or safety, Edward Shottwell, and others, were apprehended and taken before the Mayor, in custody we believe. The Mayor might have said, and in our opinion ought to have said, and in this opinion we are fully borne out by the result—he ought to have said:—Gentlemen, No offence has been committed of which I, as the conservator of the peace of the city, have any thing to do. It is altogether a question of right, in the determination of which I have no cognizance. The party in possession, who

consider themselves aggrieved at the inclosure of their brethren into the inclosure in question, must bring an action of trespass against them. That suit will be tried by a jury of your country, whose verdict will fix the point, whether the burial-ground belongs to you, the Orthodox, exclusively, or whether your at present excluded brethren have not an equal right with yourselves."

"We ask every reasonable and impartial man, whether the above, or something like it, was not such an answer as the Mayor ought to have given, and as every body expected from him. 'But what did he do?'—He demanded of those who had behaved well, who, in a proper and legal way, had merely asserted their rights, with a view to have them settled by a jury—who had not broken the peace, either in fact or in contemplation—he demanded of them, '*nurties of the peace*, and of good behaviour, and to answer somewhere, we know not where, to answer a complaint, made by somebody, we know not whom.

"The defendants very properly and manfully refused to give such security; in default of which, his honour, in an evil hour, committed them to the common prison! And there they lay for several days, (more than a week we believe,) until a writ of *Habeas Corpus* brought them from the prison cell before Judge King, in open court, when the matter was ably argued on both sides, the arguments and examination of witnesses occupying several days. The argument was necessarily confined to the simple and abstract question, whether the imprisonment was legal, and, consequently, whether the conduct of the Mayor was justifiable or not. Our limits will not permit us even to touch upon the able arguments of counsel; we cannot, however, pass by the speech of Mr. Charles Ingersoll, on behalf of the prisoners, without paying our humble tribute of admiration to his depth of research; the intimate knowledge he exhibited of all the bearings upon the question at issue; and upon the zeal, talent, and eloquence he displayed in this important discussion. The other counsel did as much, perhaps, as the case gave them an opportunity of doing.

"Saturday last was fixed by the Judge for delivering his decision; which he gave to the satisfaction of a very crowded court, and a vast majority of the community, reversing the decision of the Mayor, and setting the prisoners who had been illegally committed to prison by his worship, at 'liberty to go where they please.

"Judge King, in this case, needs no compliment. He has done his duty, and N. S. No. 46.

done it nobly. We congratulate the friends of civil and religious liberty every where at the result of this important argument.

"Let the tyrannizing bigot retire and feed on those stifled flames of persecution which now burn in his own breast—let the friend of truth, liberty, and virtue, be of good courage."

"F."

We readily insert this letter at the request of the respectable writer, a member of the body of Friends in this country, though a considerable part of it is not *ad rem*. We are assured, that neither he nor that respectable body will suppose we had any unkindly intention in inserting the paragraph on which he remarks, or that we have any wish to meddle with strife, which does not belong to us. The subject, however, is one of vast importance, and we greatly fear, that our correspondent does not regard the opinions of one of the parties into which the Friends are divided on the other side the Atlantic in the same unfavourable light which we do. From documents in our possession, it is as clear as possible, that Elias Hicks maintains, in his public discourses, the rankest Socinianism; denying plainly and unequivocally the deity and atonement of our Lord. What his views are of the Scriptures is not so clear; but it is evident enough, that he does not attach to them the importance which Christians usually do. From a sermon by Friend Hicks, before us, we give the following extract, in which our readers will be able to judge how far our statements about him have been correct.

"Now this seems to be so explained in the writings called the Scriptures, that we might gain a great deal of profitable instruction, if we would read them under the regulating influence of the spirit of God. But they can afford no instruction to those who read them in their own ability; for, if they depend on their own interpretation, they are as a dead letter, insomuch, that those who profess to consider them the proper rule of faith and practice, will kill one another for the Scriptures' sake. How abominable! And still they will not learn; for they are determined not to learn, but sit down in their own will. Some will set up a particular system, and tell much about old things, the prophets under the law, and about Jesus Christ in that outward body, asserting that his death made atonement for our sins: because his righteousness so offended the Jews that the wicked Priests and Pharisees slew him. But by this he was made a perfect example to us, to show to us that for the testimony of God our Creator, we must be willing, as Jesus was,

to surrender up every thing unto God; and to do his will in every thing, even if it cost us our natural lives. For if we are brought into the situation that he was in, that we cannot save our natural lives without giving up the testimony that God has called us to bear, we have his example not to do it, though we may feel as he did, that it is a great trial. Yet it is not a sin to act as he did, to plead with the Father, that, if it be possible, he will let this cup pass from us. The Lord Almighty will accept us in it, and he does not consider it a breach of duty. Here we find, that the Son of God saw no alternative; for, if he gave up his testimony in order to save his natural life, he could not be saved with God's salvation: hence he surrendered to the divine will rather than to lose his standing and favour with his Almighty Father;—and what a blessed example it was. Here now what a life of righteousness! The apostle says, that he is our example, that we should follow his steps. But if he had any more power than we have, how could he be an example to us? He had no more power than would enable him to do the will of God, and he had it in its fulness; and of this every rational creature has his proportion. He had more, because he had a much greater work to perform: as he who hath five talents must be faithful according to the knowledge received; and so must they who have but one talent, and then we shall be accepted by the beloved of our souls. And what astonishing ignorance it must be, to suppose that material blood, made of the dust of the earth can be considered a satisfactory offering for a spiritual being that is all spirit, and no flesh!"

The following is his defence against the charge of undervaluing the Scriptures.—*Valeat quantum.*

"We read, that 'the light shineth in darkness; and the darkness comprehended it not:' and it is a sorrowful thing that it is so much so, that, although this light shines in darkness, there are too many that are unwilling that the soul should be regulated by it. Therefore it is these that Antichrist makes use of as the accusers of the brethren. And they cannot help but be so, poor creatures! There is no other way for them to act, without they would be willing to turn to the light and gather into it. But for the want of this, the Scriptures are a sealed book. And instead of being useful, it becomes a curse to them while they are determined to put their own construction upon them: it keeps them in darkness. And there are those who assert, that I disbelieve the Scriptures, and that I undervalue them! But there is not a greater falsehood expressed among mankind! And I will

assure you, my friends, that what I say is truth. I have loved the Scriptures of truth from my youth: I have delighted in reading them; and perhaps there are none who have read them more than myself. And, I presume, according to my knowledge, no man has received more advantage than I have, and continue to have, from reading them. And I am at this time convinced, that wherever I have been called to be a mouth for the Lord, in the line of the Gospel ministry, I need not make this apology or declaration. No individuals ever brought forth more Scripture to prove their doctrines, than I have, when under the influence of divine love and truth, that gave forth the Scriptures. Divine Wisdom, knowing the state of the people, that they would hardly receive my doctrines unless confirmed by Scripture testimony, here immediately, without the necessity of seeking for it, a passage would rise up in consonance with my assertion or declaration. And I appeal to the people, where my lot has been cast, if it has not been my case. Then what infatuation to say, that I undervalue the Scriptures! No, my friends, I do not undervalue the Scriptures of truth; but I feel it a duty to set them in the right place, and I dare not set them above it. For if I do this, I shall offend my Creator—I shall offend against that light which is my faith and my governing principle, and in which I feel peace with God, and with the children of men every where."

We have before us the "Declaration of the yearly Meeting of Friends held in Philadelphia, respecting those who have lately separated from the Society; and also showing the contrast between their doctrines and those held by Friends." We have also the "Epistle and Testimony of the yearly Meeting of Friends in New York," both held this year, and both referring, at considerable length, to this painful subject. From the first of these documents we give some extracts, taken from the writings of Elias Hicks, and some of his friends, which will go far to establish the charge of infidelity as well of Socinianism.

"Elias Hicks says, 'If the Scriptures were absolutely necessary, he had power to communicate them to all the nations of the earth, for he has his way as a path in the clouds: he knows how to deal out to all his rational children. But they were not necessary, and perhaps not suited to any other people, than they to whom they were written.'—Philadelphia Sermons, page 119.

"One would suppose that to a rational mind, the hearing and reading of the instructive parables of Jesus would have a tendency to reform and turn men

about to truth and lead them on in it. *But they have no such effect.*"—Ibid. p. 129.

"*'They have been so bound up in the letter, that they think they must attend to it, to the exclusion of every thing else. Here is an abominable idol-worship, of a thing without any life at all, a dead monument.'*"—Ibid. p. 139.

"*'The great and only thing needful then is, to turn inward, and turn our back upon the letter, for it is all shadow.'*"—Ibid. p. 225.

"*'Now the book we read in says, 'Search the Scriptures,' but this is incorrect, we must all see it is incorrect; because we have all reason to believe they read the Scriptures, and hence they accused Jesus of being an impostor.'*"—Ibid. p. 314.

"*'He [Jesus] does not move us in the least degree to any book, or writing whatever, but leaves every thing outward entirely behind as having passed by, for he abolished all external evidence, as not being capable of bringing about salvation to the soul.'*"—See Quaker; E. Hicks's Sermon, vol. 2, p. 264.

"*'No experience will ever be worth any thing to us, which is not our own experience, begotten through the influence of the blessed spirit of God.'*"—N. York Sermons, p. 123.

"*Thomas Wetherald, at an irregular meeting held at Green Street, says, 'And I want us therefore, in our investigation of spiritual things, to bring spiritual evidence to prove spiritual truths. Let us attend to spiritual reflections, and not be looking to the Scriptures, and to the systems of men, and to the words of preachers; for all these being of an external character, can only form an ignis fatuus, which 'leads to bewilder and dazzles to blind.'*"—Quaker, vol. 2. p. 217.

"*In accordance with the above sentiments concerning the Holy Scriptures, the Berean says, 'In vain does any man quote the Scriptures as authority for his opinions; for if they have not been immediately revealed to his own mind by the Holy Spirit, they deserve no better name, as it respects him, than speculations.'*"—Vol. 2. p. 211.

"*'Those revelations were for other times and other states, and not for us. They belong to those to whom they were immediately revealed. And that, and only that, which is immediately revealed to us, belongs in like manner to us and to us only.'*"—Ibid. p. 212.

"*'Now the revelations respecting the nature of God, which were made to the Israelites, are true when viewed as in connection with, and as having relation to, their spiritual condition; but to any other state, they are not true; therefore such re-*

velations, abstractedly taken, are NOT TRUE IN THEMSELVES—ARE NOT THE TRUTH OF GOD.'"—Ibid. vol. 1. p. 403.

"*Elias Hicks says, 'Who was his father? He was begotten of God. We cannot suppose that it was the outward body of flesh and blood that was begotten of God, but a birth of the spiritual life in the soul. We must apply it internally and spiritually. For nothing can be a Son of God but that which is spirit, and nothing but the soul of man is a recipient for the light and spirit of God. Therefore nothing can be a Son of God but that which is immortal and invisible. Nothing visible can be a Son of God. Every visible thing must come to an end, and we must know the mortality of it. Flesh and blood cannot enter into heaven. By the analogy of reason, spirit cannot beget a material body, because the thing begotten must be of the same nature with its father. Spirit cannot beget any thing but spirit; it cannot beget flesh and blood. No, my friends, IT IS IMPOSSIBLE.'*"—Philadelphia Sermons, p. 10.

"*'Now in his creed [the bishop of Rome] to which he made all the nations of Europe bow by the dint of the sword, was this of the miraculous birth, therefore all children, for several hundred years, were brought up, and educated in this belief, without any examination in regard to its correctness. Finding this to be the case, I examined the accounts given on this subject by the four Evangelists, and according to my best judgment on the occasion, I was led to think there was considerable more Scripture evidence for his being the son of Joseph, than otherwise.'*"—Elias Hicks to T. Willis.

"*On the offering of our Lord upon the cross as a sacrifice for sin, Elias Hicks remarks, 'But I do not consider that the crucifixion of the outward body of flesh and blood of Jesus on the cross, was an atonement for any sins but the legal sins of the Jews,' &c.—'Surely, is it possible that any rational being that has any right sense of justice or mercy, that would be willing to accept forgiveness of his sins on such terms!! Would he not rather go forward and offer himself wholly up to suffer all the penalties due to his crimes, rather than the innocent should suffer? Nay, was he so hardy as to acknowledge a willingness to be saved through such a medium, would it not prove that he stood in direct opposition to every principle of justice and honesty, of mercy and love, and show himself to be a poor selfish creature, and unworthy of notice!!!'*"—Elias Hicks' Letter to N. Shoemaker.

"*He further says, 'Did Jesus Christ the Saviour ever have any material blood? Not a drop of it, my friends, not a drop*

of it. That blood which cleanseth from all sin, was the life of the soul of Jesus." Quaker, vol. 1. p. 41.

"And there is nothing but a surrender of our own will, that can make atonement for our sins." Ibid. p. 196.

"Nothing can atone for sin but that which induced us to sin." Vol. 2. p. 271."

We are satisfied we need quote no more in proof that our former statement was not so erroneous as our correspondent wishes to persuade us it is. Our opinion as to the cause of this departure from the truth, and what might have prevented it, is a different matter, on which we cannot now enter. Should there be any wish on the part of our Correspondent, or of the Friends in this country, we are quite prepared to go farther into the matter. We deplore, and yet we rejoice in the facts that have come to light. It was high time the parties should separate, as they are evidently at variance on the most important points. Which of them are the best and most consistent Quakers we shall not say; which of them are nearest to Christianity we have no doubt.

REVIVALS IN KENTUCKY, U. S.

A letter dated Louisville, Ohio, has just been received from a well known Christian friend, who in the following extract mentions a striking instance of divine grace:—

"It appears there is now a great revival taking place in the evangelical churches at Cincinnati; a minister informed me, that at Lexington also there are some pleasing and powerful awakenings. Some most remarkable instances have occurred of men of great intelligence, who once ridiculed and defied any power to affect them, being brought to the obedience of the truth. One in particular, in the profession of the law, so violent in temper as to be the terror of his family and neighbourhood, was changed almost instantaneously; while attending public worship, in the midst of a sermon his head was observed to droop, and his tears to flow. What must have been the overwhelming feelings of his excellently pious and devoted lady, to behold the partner of her bosom thus affected, who in the morning exhibited the disposition of a raging maniac in a most ungovernable temper; but on whom the sun did not set before he was brought to the Saviour's feet in the meekness of the lamb. Decisive and interesting marks of the reality of the change have appeared in his earnest confession of sin and deep humiliation before God, and in the painful and unceasing regret and remorse he expresses on account of the sorrow and affliction

he has occasioned to the mind of his dearest earthly treasure, his now doubly beloved wife. This circumstance, I think, the minister said occurred at Shelbyville. Dr. Blackburn was also here a few days since to visit this church; he is a very able minister, and preached one evening most sweetly from the 27th Psalm, 4th verse; he gave out, and attended a prayer meeting next morning at six o'clock; after two brethren had engaged, he entered into a pleasing account of the particular revivals now operating in many of the Counties in Kentucky, of which, should my life be spared, I propose to send you further information."

RESOLUTIONS AT BIRMINGHAM ON THE REVIVAL OF RELIGION.

(To the Editors.)

GENTLEMEN—As the subject of the revival of religion in many of the American churches, has excited so lively an interest in this country, you will oblige me by giving insertion to the following resolutions, which were passed by the ministers of Warwick, Stafford, and Worcester, specially convened, during the week of the Missionary Meeting in this town, to take into consideration the accounts which have arrived in this country from the United States. There were present about thirty ministers, all of whom felt most deeply interested, and entered with great solemnity into the discussion.

I remain, yours,

J. A. JAMES.

Birmingham, Sept. 13.

"I. That after reading, with equal wonder and gratitude, the accounts of the extraordinary effusion of the Holy Spirit, which has been granted to many of the churches of the United States of America, we feel compelled to declare our conviction, that we much need such revivals in our British churches; and although there are some differences between our circumstances and those of our Trans-atlantic fellow Christians, there seems no reason why more enlarged communications of Divine influence than we have received, may not be expected, in simplicity and godly sincerity.

"II. We, who are now present, do hereby determine to give the subject of a revival of religion in our churches the deepest and most serious attention, and to invite the minds of our flocks to it without delay.

"III. That it appears to this meeting exceedingly desirable, that a closer in-

tercourse should take place between the British and American churches, than has hitherto prevailed, and that it be recommended to our brethren in the metropolis to consider the steps that should be taken in order to the accomplishment of this object.

"IV. That these resolutions be published in the Evangelical and Congregational Magazines."

THE PROGRESS OF EDUCATION IN DENMARK.

The Lancasterian System of Education has been gradually extending throughout the kingdom, and has produced important improvements.

The progressive increase is displayed by the following return:

On 31st Dec. 1823, these amounted to	244
1824.....	605
1825.....	1,143
1826.....	1,545
1827.....	2,003

Since the commencement of 1828, 368 schools have been formed, making a total of 2,377 schools at present existing, and an increase of 2,144 schools in four years.

Constitutionnel.

PROTESTANTS IN FRANCE.

The Protestants residing in France are divided into two communions, viz. the Lutherans, or those who adhere to the Confession of Augsburg, and the Reformed, or Calvinists, who adhere to the Confession of Geneva. From the "*Statistique des Eglises Reformées de France*," par A. Soulier, just published, we learn that the Protestants of the Reformed (or Calvinistic) communion have 438 edifices consecrated to public worship, in which 305 pastors officiate. These are governed by 96 consistorial and oratorial bodies, (*consistoriales et oratoires*.) There are 451 Bible Societies and Associations, 124 Missionary Societies and Associations, 59 Societies and Depositories for the Circulation of Religious Tracts, 8 Provident Societies, 79 Sunday Schools, and 392 Elementary and Boarding Schools. For the education of young men for the sacred office, there are two theological faculties; one at Montauban, the other at Strasbourg. In both there are professors of theology, evangelical morality, ecclesiastical history, sacred philology, and pulpit eloquence; and at Montauban there are professors of classical literature and philosophy. By a decree, dated January 11, 1828, Baron Cuvier (*a Protestant*), is appointed Director-General of the affairs of the Protestant churches in France;—a nomination which appears to have given great satisfaction in that country.

ROTHERHAM COLLEGE.

At the Annual Meeting of the friends and supporters of the Rotherham Independent College, held on the 25th of June, 1828, the following resolutions were unanimously passed.

"That the Protestant Dissenting ministers and gentlemen now assembled, as the constituents of this Independent College, do resolve to give, in their corporate capacity, expression to those feelings which individually they entertain touching the recent assertion of their civil and religious rights—rights not for the first time theirs, but once in part, voluntarily surrendered, long in violation of a generous confidence withheld, and now but justly, however tardily, restored:—rights which grew not so much out of any social faith and compact, as from the nature and constitution of man himself;—rights of which no citizens can be dispossessed without inflicting a wound as deep on the honour and weal of their country and its institutions, as the wrong is cruel which is done to themselves.

"That they cherish the most enlarged sentiments of civil and religious liberty, without reference to any party, sect, or communion; and that their fathers' legacy shall be their children's birthright; that instead of relaxing on their struggle, so long protracted, and now so signally rewarded, the triumph won by them shall incite them to seek other victories, equally benign and righteous; until it shall be recognized by all mankind, that religious opinion is amenable to no earthly tribunal, that every secular disadvantage attendant upon any direction and shape of such opinion, is of the essence of persecution, and that conscience owes its undivided allegiance to God.

"That they are compelled by every regard to justice, as well as by every dictate of feeling, to avow their admiration of the enlightened, magnanimous efforts of their advocates and champions in both Houses of Parliament—efforts worthy of the theatre in which some of their renowned ancestors first propounded the great doctrines of liberty, and stood erect against the flattery and menace of despotism. But that they cannot deny to themselves the pleasure of offering a tribute of distinguishing honour to the pre-eminent exertions of Lord John Russell and Lord Holland, who respectively introduced the Bill for the repeal of the Corporation and Test Acts into the House of Commons and House of Peers: that they record not only their obligations to eloquence, from which prejudice and pre-concerted hostility shrunk unavailing and abashed; but

dwell with emotions which they cannot describe on the manner which those illustrious senators made the cause their own; that they can never forget the perfect sincerity and noble ardour which invested their arguments with so commanding an influence; that they can never cease to exult, that those pleas rested on *great general principles*, which only require to be understood and embraced, to secure to all their fellow-countrymen what the genius of the British constitution designed for every obedient subject, and what the spirit of our common Christianity demands for every honest disciple.

"That the cordial thanks of this Meeting be given to Lord Viscount Milton and John Marshall, Esq. as Members for the County of York, for their zealous and efficient assistance towards the attainment of this very important object."

ORDINATIONS.

May 7th, the Rev. J. Anyon was ordained over the newly formed Independent church at Inglewhite, near Preston; Rev. R. Slate, Preston, commenced the service by reading the Scriptures and prayer; Rev. J. Deakin, Stand, near Manchester, delivered the introductory discourse; Rev. D. Edwards, Elswick, presented the ordination prayer; Rev. R. M. Griffiths gave the charge to the minister; and Rev. D. T. Carnson, Preston, preached to the people.

On Thursday, July 31, the Rev. J. Phillips, of the North Wales Academy, was ordained over the Independent church at Trewen, Cardiganshire; J. Bowen, Saron, commenced the service with reading and prayer; D. Thomas, Penrhiwgaed, described the nature of a Christian church, from Acts xv. 22, 23; T. Phillips, Neuaddlwyd, (father of the young minister,) proposed the usual questions; T. Jones, Newcastle, commended both minister and church to the divine blessing; E. Davies, Theological Tutor of the above Academy, delivered an excellent charge to the ordained, from 2 Tim. iv. 2; D. Davies, Cardigan, to the church and congregation, from Phil. ii. 29; D. Davies, Panteg, concluded with a prayer.

The two ministers, (Mr. Evans and Mr. Williams,) that preceded Mr. P. at Trewen, were successful labourers in the vineyard of Christ; respecting Mr. Evans, see his Memoirs by J. Bulmer. The humble, unassuming, and pious Williams was snatched from the church, to an early grave, notwithstanding its affections, tears, and prayers. Though short his race, yet it was honourable; God

marked it with the distinguished tokens of his approbation; for in *five years*, no less than *two hundred and ten* were added to the church!

August 14th, the Rev. Joseph Benson, A. M. late student at the Rotherham College, and afterwards at Glasgow, was ordained to the pastoral charge of the Independent church at Northallerton. Mr. Hamilton, of Leeds, delivered an introductory discourse from 2 Cor. viii. 1—5., and then proposed the questions usually put on these occasions. Mr. Jackson, of Green Hammerton, offered the ordination prayer; the charge was given by Dr. Boothroyd, of Huddersfield, from 1 Tim. iv. 16; and the sermon to the people was preached by Mr. Scales, of Leeds. The Rev. John Arundel, of London, preached the preceding evening, and the Rev. John Eagleton, of Huddersfield, the evening of the ordination, to numerous congregations. This being the first service of the kind held in the town, an unusual interest was excited among the people, who appeared deeply affected by the simple, yet solemn and instructive manner in which they witnessed the minister inaugurated to his office.

We have no record of the preaching of any independent minister in the above town before 1796, when the Rev. W. Norris, who was employed to itinerate in the North Riding of Yorkshire, by an Association in London, commenced visiting it once a fortnight, on the week days. After the chapel at Thirsk was erected, in 1804, the Ministers supplying there preached occasionally at Northallerton; but it is probable that no interest would have been established here, had not Mr. Trousdale, a deacon of the church at Whitby, then under the care of Mr. Arundel, removed to the neighbourhood for the purpose of co-operating in the work. One of his ministerial friends having providentially become acquainted with a dissenting gentleman in London, a native of an adjacent village, an application was made to him for pecuniary assistance, which was granted, and that to an amount beyond the usual scale of even metropolitan liberality, which being added to the handsome donations of Mr. Trousdale, and the contributions of the congregation, has furnished the means of defraying the principal part of the expense incurred in providing a commodious chapel, parsonage, and cemetery. The chapel was opened, Jan. 1, 1819, when sermons were preached by Messrs. Arundel, Eastmead, and Norris. Great praise is due to the students of the Airdale College, who endured many laborious journeys for five years, in supplying it; and now that an approved pastor has been settled in the

place, under favourable auspices, it may be hoped that the future history of this church will detail the prosperity flowing from the blessing of God on patient continuance in well-doing.

August 18th, Mr. Richard Alliot of the College Homerton, and of the University of Glasgow, was publicly ordained assistant minister of the church and congregation, Castle Gate, Nottingham. The Rev. R. Alliot, J. Gawthorn, J. Jarman, and ——— Start, conducted the service. Three additional deacons were, at the same time, set apart to their office.

On Wednesday, 20th August, the Rev. Samuel Bellamy, late of Highbury College, was ordained pastor of the church and congregation of George's Street Chapel, Leeds. The ordination took place in Queen Street Chapel; the Rev. Benjamin Byron, of Lincoln, commenced the service by reading and prayer; the Rev. W. Eccles, of Hopton, asked the usual questions, and offered the ordination prayer; the Rev. Thomas Scales, of Leeds, delivered an able introductory discourse, on the principles of nonconformity; The Rev. R. W. Hamilton, of Leeds, gave a solemn and impressive charge to the minister, from 1 Tim. iv. 15. "Give thyself wholly to them." In the evening, at George's Street Chapel, the Rev. B. Byron, of Lincoln, addressed an appropriate sermon to the church, from Isaiah xxx. 29. The Rev. Messrs. Calvert, Rawson, Hudswell, and Bayley, engaged in the various other devotional parts of the services.

In the above chapel, which has been purchased by the combined liberality of Thomas Wilson, Esq. London, and of a few friends connected with the Independent Churches in Leeds, Mr. Bellamy's prospect of success is highly encouraging.

On Thursday, August 21, the Rev. Robert Kemp, (late of Staplehurst, Kent,) was publicly recognized as the pastor of the Congregational Church, Tunbridge. The Rev. T. Shirley, of Seven Oaks, read the Scriptures and prayed; the Rev. J. Slaterie, of Chatham, described the nature of a Christian church; the Rev. S. Gurteen, of Canterbury, proposed the questions; the Rev. E. Jinkings, of Maidstone, offered solemn and fervent prayer for a blessing to rest upon the union; the Rev. Dr. Harris, Theological Tutor of Highbury College, delivered a very faithful and affectionate address to the minister and congregation; and the Rev. John Finley, of Tunbridge Wells, concluded the solemn and interesting services of the morning by prayer.—The Rev. Thos. Sharp, M. A. of Woolwich, preached in the evening; and the Rev.

William Davis, of Hastings, preached on the preceding evening. The Rev. Messrs. West, of Town Sutton; Broady, of Bessells Green; Lewis, of Chatham; Mole, of Tunbridge Wells; and Harris, of Penthurst, conducted the remaining devotional services.

DEATH OF MRS. EWING, WIFE OF THE REV. GREVILLE EWING OF GLASGOW.

It is with feelings of no ordinary sorrow, that we record the death of this truly excellent and estimable individual. Most of our readers will have been apprised ere this time of the distressing circumstances under which it occurred. On Wednesday, the 10th of September, Mr. and Mrs. Ewing, accompanied by Miss Cathcart, who has long lived with them, and Mr. and Mrs. Cathcart, brother and sister of the latter, who had recently come to this country from Jamaica, went, in an open carriage, to see the falls of the Clyde. By some accident, which is variously accounted for, the carriage was overturned, and all the party were more or less hurt. Mr. Ewing's collar-bone was broken, Mr. Cathcart severely injured, and his wife and sister considerably bruised. Mrs. Ewing was the severest sufferer. Her leg was broken, and though the greatest attentions were paid to her at Braxfield House, to which the party were conveyed, and by the medical aid which was procured, after languishing in great pain for four days, she entered into the joy of her Lord, on Sabbath, the 14th of last month. Her death, we understand, was improved in Nile Street Meeting-house, on the following Sabbath, by the Rev. Dr. Wardlaw, when his own church, as well as that of Mr. Ewing, was present to express its sympathy, and to unite its prayers on this painful occasion. We are happy to learn, that Mr. Ewing and the rest of the sufferers are likely to recover, and that the former has been mercifully supported under this trying occurrence.

Thus, by a mysterious and painful dispensation, have the church of Christ, and a large circle of attached friends, been deprived of one of the brightest ornaments of the Christian profession, whom it has been our privilege to know. Mrs. Ewing was the daughter of the late Sir J. Maxwell, of Pollock, the sister of the present Baronet of that name, and aunt to the member for the county of Renfrew. Though placed in circumstances of affluence, and of great temptation, she was led, at an early period of life, to receive the gospel, and by the grace of God, she was enabled eminently to adorn its doctrines for a long course of years. The firmness of her

mind, and the inflexibility of her principles, appeared in her resistance of every inducement to act contrary to what she believed to be opposed to the word of God, and in her becoming a member of a small Dissenting church, long before her connexion with her esteemed husband. Connected as she was, by birth and outward circumstances, with the first families in Scotland, she counted it her highest honour to be known as a Christian, and her greatest privilege to be the wife of a Dissenting minister. Her energy of character was extraordinary, her activity unceasing, her benevolence unwearied, and only limited by her own resources, or those of her friends, which were frequently placed at her disposal. Her great object through life was usefulness, and to enjoy it, she was utterly regardless of the opinion of the world, and of all personal labour or sacrifice. It was impossible to be in her society without feeling that she was a woman of no ordinary description, and not easy to leave her company, without retaining some impression of her useful and edifying conversation. Her correspondence was extensive, especially among the ministers of the Congregational

churches in Scotland, to whose comfort she ministered both in spiritual and temporal things, in the most efficient and persevering manner. She was, in the best sense of the expression, "a mother in Israel," and a "succourer of many;" who will long deplore the loss they have sustained, while they will ever rejoice in the abundant grace conferred upon her. We could say much more were we to do justice to what we know; and we should not know when to stop, were we to say what we feel. Thus much we have felt ourselves bound to state, in the discharge of public duty, and of personal friendship and affection.

NOTICES.

The next Half-yearly Meeting of the Wilts Associated Ministers and Churches, will be held at Devizes, on Tuesday the 21st of October. Mr. Hyatt, of Wilton, the morning preacher.

We understand that the University of Glasgow has conferred the degree of Doctor in Laws, on the Rev. Abraham Calovius Simpson, of Haverhill, formerly of that University, and son of the late Dr. Simpson.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the past Month from the Reverend Dr. J. P. Smith—Reverend Messrs. R. Alliot, Jun.—T. S. Guyer—Thos. Wallace—Peter Sibree—Robert Kemp—R. Elliott—Samuel Bowen—S. Binks—Vint—Gibbs—Phillips—J. Jackson—J. A. James—Barfett—Vaughan—Redford—Thornton—John Burder.

Also from Messrs. B. Hanbury—J. B. Williams—Thos. Parkin—James Williams—P.—Thomas Foster—George Anderson.

We regret that one or two expressions occur in our brief Notice of Mr. Parkin's Work, in our September Number, which are calculated to hurt his feelings, and which escaped us in the hurry of revision. We think he had better not insist on the insertion of his letter. When his next pamphlet appears, of which he speaks, we shall probably embrace the opportunity of adverting again to his sentiments.

LIST OF CONGREGATIONAL CHURCHES.—It is not our intention to reprint the List of Congregational Churches in our next Supplementary Number, as the alterations, &c. cannot be so numerous as to require it every year; we therefore beg our esteemed correspondents, and our readers who are interested in the subject, to forward to us their corrections before the month of November, 1829, by which they will materially assist us, and serve our denomination and the religious public.

ERRATA IN THE NUMBER FOR AUGUST.

Page 419, near bottom, for φοβερωταρας, read φοβερωτερας.

425, line 36, for εις ον παρεδωθητε, read εις ον παρεδωθητε.

Do. line 42, for ο επιστευθε, read ο επιστευθη.

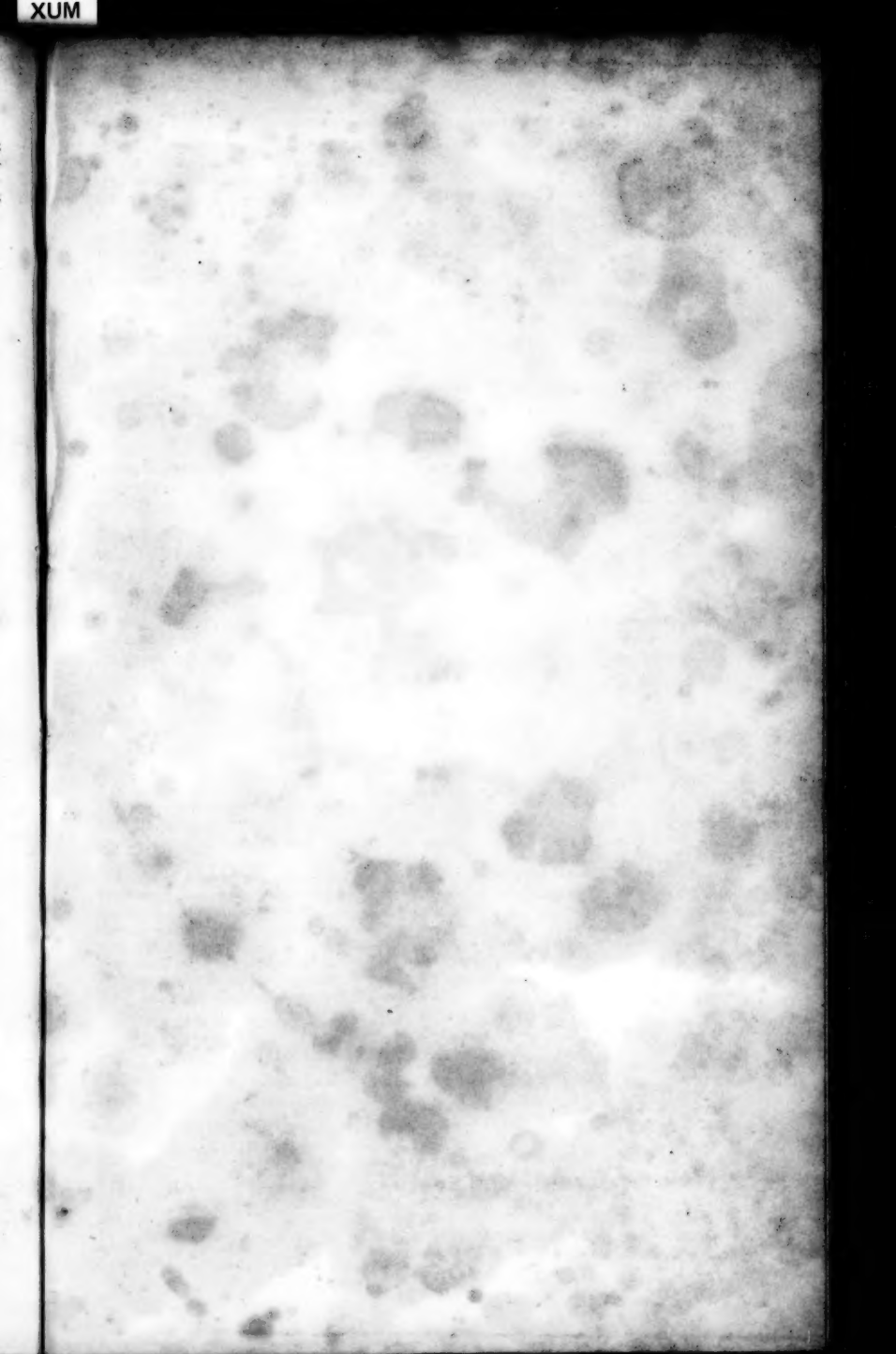
Do. line 21, (2d Col.) for η επιστοχη, read η επιστολη.

426, line 29, (2d Col.) for Eschyl. Rom. read Eschyl. Prom.

Do. line 32, (2d Col.) for Οιον τεπως, read οιον τε πως.

445, Report of Highbury College Anniversary, for Lysius, read Lysias.

Do. for two of the smaller Orations of Æschines and Demosthenes on the Crown, read two of the smaller Orations of Demosthenes, and the Orations of Æschines and Demosthenes on the Crown.





REV^d JOHN BLACKBURN,

Claremont Chapel, Pentonville, London.

Drawn by D. Mc. Aise—Engraved by W. J. Fry.

